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O F T H E

S I M O N E D E B E A U V O I R I N S T I T U T E

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C O N C O R D I A U N I V E R S I T Y , M O N T R E A L

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Submitted by Mair Verthuy

TABLE OF CONTENTS

<u>SECTION</u>		<u>PAGE</u>
I	INTRODUCTION	1
II	HISTORY	2
III	RECRUITMENT	7
IV	EXTERNAL RESPONSE	9
V	THE FUNCTIONING OF THE INSTITUTE	12
	A. Reports from Bodies	14
	I. Council	14
	II. Reports from Standing Committees	19
	a) Priorities Committee	19
	b) Material Resources Committee	19
	c) Membership Committee	20
	d) Educational Climate Committee	21
	e) Curriculum Committee	21
	f) Appointments & Staffing Committee	22
	III. Assemblies	25
VI	SECTORIAL ACTIVITIES	27
	A. Tutors	27
	B. Newsletter	28
	C. Reading Room	29
VII	INSTITUTE-SPONSORED ACTIVITIES	32
	A. Highlights	33

VII	INSTITUTE-SPONSORED ACTIVITIES	32
	A. Highlights	33
	1. Dialogues in Depth	33
	2. Modes of Feminism	35
	3. Terre des Femmes	37
	4. Translation Workshop	38
	5. Week-end Outings	39
	6. The Honourable Marc Lalonde	40
	7. Mary Daly	41
	8. Women's Consulting Bureau	42
	9. La Jasette	43
	10. Community Service Group	44
	B. Additional Events and Activities	45
	1. Brown Bag Lunches and Suppers	45
	2. Social Events	47
	3. Women in Society	48
	4. Entertainment	49
	5. Creative Writing Groups	50
	6. Study Groups	50
	7. Demystifying Maths for Women	50
	8. Wen-Do: Self-Defence for Women	50
	9. Library Open-house	51
VIII	REPORTS FROM THE ASSOCIATE PRINCIPALS	52
	A. Sheila McDonough	52
	B. Katherine Waters	54
IX	PRINCIPAL'S REPORT AND CONCLUSION	56

APPENDICES

A.. Criteria for Membership	59
B. Brief to Arts & Science Faculty	63
C. Written & Electronic Media Coverage	69
D. Publicity - Categories Receiving Brochures	73
E. Contacts made by the Documentalist	74
F. Membership Lists	75
1. Faculty and Staff	75
2. External Membership	77
3. Friends of the Institute	78
4. Student Members	79
G. Speakers & Activities	83
H. Women's Studies-Library Open-House, Follow-up Report	84
I. Officers and Tutors of the Institute, 1978-79	88

INTRODUCTION

At the end of an exciting if exhausting first year, it is normal to wish to pause, to reflect on one's achievements, indeed to wish to communicate the results, the sense of exhilaration to others. This is particularly important in the case of the Simone de Beauvoir Institute, where the activities have been so numerous and so varied, that establishing a record of the events is already difficult and would be impossible if more time were to pass before such a task were undertaken.

The significance that the Institute has acquired, not only among the members of the University community but also in the eyes of the public, in Québec, across Canada, abroad, must also be taken into account. Interest in our existence has been expressed as far afield as Thailand. All the more reason then to try to capture on paper our brief history so that we may make known our special contribution to the promotion of woman, through the pursuit of knowledge, through the creation of a supportive environment.

We have been fortunate in the support we have received from all levels of Administration in Concordia University, from individuals within the University, from organizations in the general public. We have been fortunate too in the quality of our members: the students, the non-teaching and professional staff, the faculty, who have all contributed to our success. Sometimes expectations have been raised that the Institute has been slow to meet, because of the difficulties attendant on our "birth", but the balance-sheet is clearly in our favour.

Reports make dry reading, but we hope that the following pages will give some sense of the scope and intensity of our activities.

II

HISTORY

The history of the Simone de Beauvoir Institute begins with a recommendation in The Report of the Academic Deans to the Concordia Senate, dated February 7, 1977, that "some number of University Colleges be established, each built on a single, unifying theme, philosophy of education or function". This recommendation followed on the Administration's decision to proceed to a complete merger of the Faculties of Arts and Science and all departments therein on both the Loyola and Sir George Campuses and was motivated by the desire to provide for those students who are interested in a framework for their educational experience that would go beyond the academic to include their personal/spiritual/affective development.

Women's
Studies

Concordia University was already a pioneer in Women's Studies in Canada. After the introduction in 1970 of the first interdisciplinary course on the Nature of Women, a program was steadily built up, covering a wide area of subjects, both disciplinary and interdisciplinary. Courses were already available in a significant number of departments in the existing Faculties of Arts and Science, e.g. Sociology, History, Political Science, Economics, Psychology, French, English, and Religion. Other courses on a variety of special topics were made available through the Centre for Interdisciplinary Studies. The content of these courses varied from year to year and covered such subjects as: A Comparative History of Feminist Movements in French and English-speaking Canada, the Problems Specific to Amerindian and Inuit Women. At the time of the report of the Academic Deans, students could already register for a Minor in Women's Studies and plans were underway to introduce a Major.

Report to
Senate

It was then immediately apparent to members of the Women's Studies Program that the current resources had the potential to form the basis of a College which would respond to the spirit of the report, and forty women — faculty, professional and support staff, students — immediately began the long and demanding task of justifying the need for a College based on the theme of Women's Studies, of defining its role and structures. Their report, dated December 20, 1977, and recommending the establishment of an Institute for Women's Studies, was submitted to the University Senate at its February meeting 1978.

The document included information on Women's Colleges and Women's Studies Programs in Canada and the United States and covered such issues as:

- a) Why Women's Studies should be the intellectual base of such an Institute;
- b) What function such an Institute within Concordia University would have in Québec;
- c) What structures would be appropriate for its internal administration.

In concluding its discussion on the appropriateness of Women's Studies as an intellectual base for the Institute, the ad hoc committee recognized that it was creating a precedent in North America.

"There are many women's colleges in the United States and Canada which have a general range of course offerings. In addition there are many women's studies programs within a variety of colleges and universities. There has not yet been a college created around an intellectual base of women's studies. This makes our venture particularly challenging, and it will no doubt be considered a pilot project by many North American and European Colleges and Universities."

It should be noted here that although the Institute proposed making Women's Studies its academic base, responsibility for administering the programme itself was to remain in the Centre for Interdisciplinary Studies. It was not until March 13, 1979 that the Institute recommended that the Programme be transferred (cf. Appendix B)

Community Relations

In discussing the functions of the proposed Institute in the context of Quebec, the report saw it as making possible an extremely dynamic interplay between academic studies, the social life of the College, and the fabric of the community.

"A Women's College is a factor for change in respect both to its own members and to the community at large. Our position not only as an essentially anglophone institution in a now officially francophone environment but also as a pioneer in the field of Women's Studies makes us particularly fitted to fill this role. Without wishing to pre-empt any initiatives or activities undertaken by other groups or by individuals, we wish nevertheless to state firmly our conviction that we are uniquely qualified, through experience and community of interest, to act as a meeting-ground for the two major linguistic groups both within and without the Province of Quebec, to integrate our members into the Quebec milieu, to increase awareness of our desires, needs and contributions among French-speaking groups, and to improve the socio-economic environment in which we live."

In addition to this, the "Women's College" would see itself among other things as:

- a) taking an interest in improving the general working conditions of all women at the university;
- b) acting as a resource centre for the community by publishing its own Newsletter, and by setting up a reading room open to members and the general public, where documentation on relevant matters is made available, and where informal discussions can be encouraged;

c) establishing co-operative links between the College and Women's organizations in the community;

d) establishing contact with interested groups in the francophone and anglophone CEGEPS and universities.

"Where Women's Studies already exists, this would allow us, in collaboration, to rationalize the various offerings, to create a pool of specialists and advisors, to develop fields of cooperation and exchange, and to envisage areas of comparative studies. Where Women's Studies do not yet exist, as is the case with most francophone institutions, our expertise and experience would be of service in the setting-up of such programmes";

e) establishing contact with the business community by setting up a consultative committee (associate members) composed of six professional women, representing both major linguistic groups and various career patterns.

Pluralism

"The College sees itself as containing a plurality of viewpoints about woman's proper role in society. It wants to guard against the imposition of a single ideology upon its members. Instead it should serve as a forum for free and serious discussion on specific topics and their relation to women. This flexibility and openness is tempered by consciousness of our limitations as an academic institution. Nevertheless, we feel that this should not prevent interested parties from adding to the intellectual and social ferment of the college by coming and presenting their views and seeking individual supporters among members.

It should be stated that this section of the proposal cannot be regarded as a blueprint because community relations are necessarily dynamic in nature. Our goal at this stage has been to define a certain number of areas which contain the kernel of fruitful exchange — and in some cases to sketch a tentative mode of initial operation."

At its February meeting, the University Senate recommended to the Board of Governors the establishment of this Institute, and, on March 9th, 1978, one day after International Women's Day, the Board of Governors of Concordia University officially established the Institute. In June of the same year, after an exchange of correspondence between members of the Institute and Simone de Beauvoir herself, the Board of Governors approved the name The Simone de Beauvoir Institute/Institut Simone de Beauvoir.

Officers

After consultation with the ad hoc committee, the Provost, Dr. R.E. Wall, made the following appointments: Associate Professor Mair Verthuy of the French Department, Principal; Professor Sheila McDonough of the Religion Department, Associate Principal with specific responsibility for the Sir George Williams Campus; Associate Professor Katherine Waters of the English Department, Associate Principal with specific responsibility for the Loyola Campus. A house was made available at 2170 Bishop St. on the Sir George Williams Campus. It includes faculty and secretarial offices, a lounge, a seminar, a meeting and reading room. There is also a smaller centre on the Loyola Campus, currently located at 7079 Terrebonne Ave., which includes a meeting room, a lounge, secretarial and tutorial facilities. After nearly fifteen months of preparation the Institute had become a reality, and the task of administering and organizing it had begun.

III

RECRUITMENT

The Institute's recruitment campaign began as soon as the Institute became a reality. Two target areas were defined; the University community (faculty, staff, and already registered students) and the external community (potential new students and other supporters).

Internal

Within the University, letters were sent to all faculty in Arts and Science, inviting them to participate in the work of the Institute either as members or, in some cases, as tutors; to indicate if they were engaged in research that might be of interest to the Women's Studies Program. The response was gratifying. Although the number of tutors is necessarily limited, many faculty members indicated their interest in contributing their skills in the work of the Institute either on a regular or an ad hoc basis; the list of research projects involving or related to Women's Studies was surprisingly long and it is the intention of the Institute to make an index of such projects, and to bring it up to date every year. This information will be invaluable to students and faculty members and, it is hoped, will provide a useful fund of resource personnel.

The non-teaching personnel were approached on an ad hoc basis; the response here was also positive, and the Institute is pleased to count 20 staff among its members.

Students already taking Women's Studies courses were also contacted and 30 indicated their desire to join the Institute.

External

Externally, the campaign was also substantial. Discussions took place with interested instructors in both francophone and anglophone CEGEPs, and this frequently resulted in talks being given by Tutors to collegial students. Brochures and letters were sent to all applicants to U1 in the Faculty of Arts and Science, and approximately 7500 brochures were sent to a wide range of educational institutions and women's organizations (cf. Appendix D for a list).

Throughout the summer of 1978, membership information meetings were held on a regular basis, and these were well attended. Other sessions have been held during the Fall and Winter of 1978-79, and, as pre-registration started for the academic year 1979-80, further regular meetings were organized.

Paid advertisements for the Institute were inserted in the Back to School editions of The Suburban (August 1978) and the Gazette (August 1978) and for all the units in Division IV in the Gazette on (January 20/79).

Thanks to all these factors and the others which will be discussed in the next section, the Institute is pleased to announce that it had 115 student members, at least two dozen of whom were attracted to the University by the existence of the Institute and many of whom are francophone.

Diversity of Membership

Diversity and quality are in fact the hallmarks of the membership. The faculty involved stem from not merely the different departments of the Arts and Science Faculty, but also from Fine Arts and Commerce. We have professional staff from the Library, the Office of Guidance Services, the Dean of Students Office (Loyola Campus). Other staff members holding various positions of responsibility within the University have also been generous with their time and energy. Finally, the students (men, women, full-time, part-time, graduates, undergraduates, varying in age from 18 to 73), many of whom devoted long hours to committee work, the organization of social and academic events, share a large part of the responsibility for the intellectual vitality that characterizes the Institute.

IV

EXTERNAL RESPONSE AND MEDIA COVERAGE

From the outset, the Simone de Beauvoir Institute has seemed to capture the imagination of the general public, of the written and electronic media, both within and without the University. Indeed, as far as the internal newspapers are concerned, hardly a week has gone by since September 1978 when some aspect of the Institute's activities has not been covered. The external media began, as far back as April 1978, to report on the newly established Institute, and, (cf. Appendix C), far from diminishing, the interest seems to increase with the passing of time.

Women's
Studies

It is not always possible, either internally or externally, to dissociate the Institute's activities from the Women's Studies Program. Our public image is, then, that of an organization devoted not only to developing those organizational and personal skills that women need but also to teaching and research. This has resulted in our receiving very many inquiries, not only from Canada, but also from the United States, from Europe, even from the Far East. One effect of the interest that has been generated is that the Institute appears to be considered, flatteringly if not always realistically, as a major resource centre in the area of women's studies.

Invitations
to lecture

Tutors and other members of the Institute are constantly being requested to give talks to schools, colleges and women's organizations. Rutgers University, for example, have invited Mair Verthuy to talk about the Institute and more specifically about women in Quebec. She also gave a guest lecture at UQUAM on "la Tradition féminine dans la littérature française". Twenty One McGill, a private women's club in Toronto (for women in the professions) invited her to talk about the relationship of women to the Parti Québécois. Centennial College asked her to participate in their "Third Annual Festival on Women in the Arts" and to address the festival on the subject of "Women in the Arts in Quebec".

It is worth noting here that Canadian Women's Studies/Les Cahiers de la femme, which was launched in November 1978 and which is subsidized mainly by Centennial College, Toronto, and to a lesser extent by Concordia University, is co-edited by Mair Verthuy. This has proved to be another means of gaining recognition for the Simone de Beauvoir Institute.

- La Fédération des femmes du Québec We are also fortunate in having close contacts with La Fédération des femmes du Québec which has a membership of 126,000 and is the umbrella organization for most of the women's groups in Québec. The FFQ frequently mentions the Institute in its bulletin, and, for its annual convention on May 4, 5 and 6 of this year, for which the theme was "Women and Violence", they asked the Institute to provide a resource person on Violence in the Family. It was gratifying to be able to meet that request by sending Sylvie Tourigny, a student member, who has a great deal of experience working in this field.
- Nouveau Départ Nouveau Départ was founded and co-sponsored by la Fédération des Femmes du Québec, the Council on the Status of Women, and the Y.W.C.A. This program encourages women to make self-evaluation, orient themselves, and affirm themselves. Participants in the program examine the possible options before them, such as: full or part-time work, volunteer community action, returning to school, re-evaluating the role of women in the home. The organization has asked the Institute to co-sponsor a symposium to be held in the Fall/Winter 1979-80 on the problems of women between the ages of 35 and 55 in Québec. Our resources are too slender to permit us to give the go-ahead at this point but we hope that changing circumstances will allow us to undertake this project.
- Other contacts Contacts further afield include the Polytechnic of South Wales, the International Labor Organization, the British Council and Dr. Karl Vasak, Director of the Division of Human Rights at UNESCO in Paris. Dr. Vasak and members of his service have been in touch with the Institute to inform us that UNESCO is planning for 1980 the Décennie des Femmes and that they will continue to keep us informed of progress in this matter so that we might participate in some way.

At an individual level, a stream of telephone and mail enquiries follow every mention of the Institute in the media. Indeed letters have been received from Polynesia as well as Africa. There can be no question about the impact already made by us.

Le Salon
de la Femme
honours
Mair Verthuy

This is perhaps an appropriate place to mention the recognition given to the Principal, Associate Professor Mair Verthuy, at the 10th Annual exhibition of the Salon de la Femme in Montreal on May 4th, 1979.

The Salon de la Femme is a self-sponsored private organization and has two functions:

- 1) to mount an exhibition of products and activities of interest to women;
- 2) to set up an information service for women by providing booths at the exhibition for non profit-making women's organizations.

Each year, in addition, the Salon honours a number of women whom it considers to have made a significant contribution to Québec society and this year one of its choices was the Principal of the Simone de Beauvoir Institute. Professor Verthuy was singled out for her contribution to education. In their words "elle est à l'origine de l'enseignement des 'écrivaines' françaises et québécoises dans le cadre d'un programme avant-gardiste, celui des Etudes de la Femme".

It seems clear that the existence of the Simone de Beauvoir Institute corresponds to a need in the public, perhaps particularly in Quebec, but also at an international level. What is offered here to the Institute and to the University is a unique opportunity to act as leader, and every effort must be made to fulfil that role.

THE FUNCTIONING OF THE INSTITUTE

The function of the Institute, as defined in the original report, is to promote the understanding of the historical and contemporary situation of women; to develop the intellectual, personal, and social potential of women, ultimately to transform the society in which we live. To this end, membership is open to both men and women, to full and part-time faculty, to professional and support staff, to full or part-time students. (cf. Appendix A).

Every effort has been made to encourage non-discriminating. participatory democracy so that the members may learn both the skills required at the organizational level and the responsibilities that such tasks entail.

Structures

For our first year of operation, for instance, the following structures were adopted:

A. Officers and Tutors

1. The officers of the Institute are the Principal and two Associate Principals who also serve as Tutors;
2. Twelve other Tutors were appointed to give academic counselling to student members and animate certain activities.

B. Committee structures

1. There is a College Assembly, composed of all members of the Institute (full and part-time faculty, professional and support staff, students), which meets at least four times a year. The functions of the Assembly included sharing of information and acting as the body from which all standing committees are formed.

2. Six Standing Committees, which were with one exception self-electing with a maximum membership of ten. They are: Priorities, Material Resources, Membership, Educational Climate, Curriculum, Appointments/Staffing.
3. The College Council acts as a clearing house and is composed of the Principal, the two Associate Principals, one elected delegate from each of the standing committees and seven members at large elected from the first assembly in the Fall.

These are the structures as laid out in the original report to Senate. The College Council has recommended modifications to these structures which have yet to be approved by the Institute's Assembly.

A. REPORTS FROM THE BODIES OF THE INSTITUTE

I REPORT OF THE COUNCIL OF THE SIMONE DE BEAUVOIR INSTITUTE

The Council of the Simone de Beauvoir Institute was established in the Fall of 1978 in accordance with the guidelines set out in the founding document US-78-2-D4.

The current membership of the Council is as follows:

The Principal, Associate Professor Mair Verthuy (ex officio)

The Associate Principals:

Professor Sheila McDonough, Sir George Williams Campus
Associate Professor Katherine Waters, Loyola Campus (ex officio)

One member elected from each of the following Standing Committees:

Priorities: Assistant Professor Mary Baldwin
Appointments & Staffing: Special Lecturer Rose Tekel
Membership/Liaison: Virginia Chevalier-Vanderlech, student
Educational Climate: Irene Devine, Dean of Students Office, Loyola
Curriculum: Professor Rytsa Tobias
Material Resources: Judy MacGregor Smith, documentalist

Seven members at large elected by the Assembly: Associate Professor David Charlton; Rita Gruber, student; Iris Robbins, Head Media Resources; Eileen McDermott, student; Adèle Toutant, student; Genevieve Moore, student; Nancy Early, student.

It should be noted here that, in accordance with the original report, although Principals sit on committees, they do not necessarily chair the meetings. Both Chairperson and Secretary are always elected from among each committee's members. In this case, Mary Baldwin and David Charlton, became, respectively, Chairperson and Secretary.

Although there have been some changes in membership in the Council during the course of the year, all sectors of the Institute's community - faculty, staff and students - have been represented on the Council.

The mandate of the Council during its first year of operation was taken as that laid down in the founding documents of the Simone de Beauvoir Institute, viz:

1. To maintain a democratic modus operandi in the college;
2. To formulate policy for which it is accountable to the assembly;
3. To receive and disseminate information;
4. To process and implement recommendations from committees and/or individuals within the college;
5. To analyze the college's needs and activate work in the committees and to create ad hoc committees where needed;
6. To assess where there is a matter of sufficient importance to place on the agenda of the College Assembly.

The Council has met on nine occasions during the academic year, alternately on the Loyola and Sir George Williams Campuses, and received regular reports from the various Standing Committees. The main activities of Council for the past year are summarized as follows:

- Budget:** Council adopted the report from the Budget and Priorities Committee on allocations within the 1978-79 budget as received from the Provost's Office and approved the budget proposal for 1979-80 to be submitted by the Principal to the Provost.
- Membership:** Council recommended to the Assembly the establishment of the category Friends of the Institute, for those people who, for an annual fee, wish to support the work of the Simone de Beauvoir Institute. The decision to create this category was ratified at the Assembly Meeting of January 26th, 1979, and twenty-one people have become Friends so far. It was also agreed that the fee would include the cost of the Newsletter. Council also thoroughly discussed revisions to the Membership Criteria, based on the events of the first six months, and recommendations from Council for revised membership criteria were adopted with modifications at the Assembly Meeting of April 4, 1979. (cf. Appendix A).
- Curriculum:** Council supported the activities of the Curriculum Committee in studying the university curriculum and working informally to influence the curricula within units of Division IV, within the Faculty of Arts and Science, and in other faculties. Council approved the establishment of three 3-credit Slot Courses within the Institute called "The Tutors' Seminars". Submissions for these courses were prepared by the Curriculum Committee and sent to the appropriate Faculty Curriculum Committee. Council recommended that the Curriculum Committee consider the establishment of a 6-credit introductory course in Women's Studies for students entering the Centre for Mature Students.
- Graduate Studies:** As a result of interest which has been expressed in both Diploma and Master's Programmes in Women's Studies, Council established late March an interim Graduate Programme Sub-Committee composed of Professors S. McDonough and R. Belkin to investigate the possibilities in these two areas.

- Consultative Committee: Council established an ad-hoc committee to solicit and recommend a list of possible candidates for the formation of a Consultative Committee to the Institute of prominent professional women from both the French and English sectors. In March, Council recommended that the Principal approach eight women to form the Consultative Committee, and it is hoped that this committee will be established by Fall 1979.
- Status of Women Committee: In November, Council recommended that the Principal approach the Rector, Dr. J. O'Brien, to set up an Advisory Council on the Status of Women at Concordia, with representatives from the Institute. The Rector has approved the establishment of such a committee; talks are in progress regarding a slate of people for this council, and its mandate, which is to be established in advance of the appointments to this council.
- Appointments to Faculty Committee: Council appointed Rose Tekel as the Simone de Beauvoir Institute Representative on the Arts and Science Faculty Council for the period from March 1, 1979 to May 31, 1981. Council appointed Professor Sheila McDonough to represent the Institute on the Search Committee for a new Coordinator of the Women's Studies Programme.
- Women's Studies Programme: After extensive discussion of the relationship between the Women's Studies Program and the Institute, Council recommended to the Assembly in March that negotiations be initiated by the Principal concerning the transfer of the Women's Studies Programme to the Simone de Beauvoir Institute. The Assembly mandated the Principal to explore every aspect of the transfer of the Women's Studies Programme and Interdisciplinary Studies courses in Women's Studies to the Simone de Beauvoir Institute. A proposal was taken to the Arts and Science Faculty Council, and approved with some modifications. (See Appendix B).

- Symbol: Council authorized a competition for the design of a symbol for the Simone de Beauvoir Institute, with a prize of \$25.00 for the winning design, to be decided by a ballot of members.
- Organization in Division IV: Council expressed increasing concern, as the year passed, with the lack of formal mechanisms in Division IV for consultation and collaboration among the various units/colleges and the formulation of priorities within the Division.
- Restructuring: Restructuring the Institute: After working for some months with the structures proposed in the founding documents, Council found that some modifications were needed. A task force of the Principal and Associate Principals was established to make recommendations to Council. The Principals' report, approved by Council at its April meeting, was an attempt to make the previous structures more flexible, to encourage the development of more task-oriented committees, to make it possible for members to undertake either short term or long-term commitments depending on their availability, and to ease the burden on some of its members. The proposal will be circulated to the membership, and ratification will be called for.

II REPORTS FROM THE STANDING COMMITTEES

a) Report from the Priorities Committee

Current Membership:

Mary Baldwin, Assistant Professor

Wendy Johnston, Student

Greta Nemiroff, Part-time Instructor and Tutor

Molly Petrie, Assistant Professor

Kapri Rabin, Student

Mair Verthuy, Associate Professor

The committee addressed itself to the following issues: the setting up of its mandate; discussion of priorities of expenditure within the Institute; soliciting feed-back from the other standing committees on their budgetary needs for the rest of the year; setting up a system for distributing monies and advising the membership about this system; and finally, writing up a budgetary request for the 1979-80 academic session. The bulk of the committee's time was spent on the examination of budgetary needs and requirements; the issue of the general priorities of the Institute for the coming session has not yet been addressed.

b) Report from the Material Resources Committee

Current Membership:

Joy Bennett, Librarian

Allan Davignon, Student

Judy McGregor-Smith, Documentalist

Helen Rezanowich, Secretary

The Material Resources Committee was set up to deal with the spending of the book budget and with buying equipment for the Institute. The documentalist, also a member of the Material Resources Committee, drew up a list of 160 books and 40 periodicals to be bought with the Institute's

book budget - \$958.00 minus the six months' subscription to The Gazette and Le Devoir - \$897.00. The list was made up from suggestions made by several Tutors, and included some of Simone de Beauvoir's works, and books on sex and society, psychology and feminism, the feminine image in literature, women and health care, biographies on women, and research and resource bibliographies.

After several meetings of the Material Resources Committee, the documentalist shortened the list to 128 books and 17 periodicals (see included list). The books totalled \$506.65 for 64; inflation had caused a rise in prices. The periodicals came to approximately \$380.00.

It was decided that any books not ordered on this budget list be ordered for the next budget period after May 25. It was further recommended that a part-time librarian be hired to supervise the reading room during the summer.

c) Report from the Membership/Liaison Committee

Current Membership:

Virginia Chevalier-Vanderleck, Student
 Geneviève Eriksson, Student
 Stanley French, Dean of Graduate Studies
 Sara Levinson, Student
 Sheila McDonough, Professor
 Mary Sauvey, Student
 Marrie Tsikopoulos, Student

General criteria governing membership of the Institute were established in April, 1978, and throughout that summer membership meetings were held a number of times each week. One or more of the Tutors or officers of the Institute would preside at these meetings which might be attended by anything up to twenty potential members. Following an introductory talk about the Institute, the persons present would talk about themselves, about their interest in the Institute, and what they saw them-

selves contributing to its functioning. Issues related to women were raised, projects for the coming year suggested, and indeed by the beginning of the academic year many of the projects which were suggested at membership meetings were being put into action. Membership meetings for the coming year are already underway and will be conducted along the same lines. Membership for the past year stood at 115 student members, 42 staff and faculty members, and 7 external members as well as 21 friends (see Appendix F for list of members). It is expected to be even larger in the coming year.

d) Report from the Educational Climate Committee

Current Membership:

David Charlton, Associate Professor

Joan Deckelbaum, Student

Irene Devine, Programme Assistant, Dean of Students Office

Geoffrey Fidler, Assistant Professor

Joan Pennie, Student

Adèle Toutant, Student

Katherine Waters, Associate Professor

The function of this committee was to encourage and facilitate activities of a co-curricular nature (workshops, seminars, discussion groups, guest lecturers), to allocate funds where appropriate, and generally to ensure that the collective life of the Institute corresponded to the members' needs. The list of activities sponsored by the committee will be found in Appendix G.

e) Report from the Curriculum Committee

Current Membership:

Christine Allen, Coordinator, Women's Studies

Audrey Bruné, Associate Professor

Maureen Durley, Part-time Instructor and Tutor

Lucie Lequin-Jacel, Part-time Instructor
 Patricia O'Connor, Student
 Pat Pfeifer, Part-time Instructor and Tutor
 Rytsa Tobias, Professor
 Susan Weldon, Part-time Instructor
 Peggy Wright, Student

Of chief concern to this committee has been the problem of trying to persuade other centres and areas of the university that the Simone de Beauvoir Institute has a legitimate, scholarly interest in providing some input into their curricula and reading lists. After some discussion with the Principal of the Liberal Arts College, for instance, a sub-committee of the Curriculum Committee, chaired by Maureen Durley (C.I.S.) and including Lynn Swanick (Librarian) and Susan Weldon (English Dept.), was formed to suggest titles of interest to women that might be included in the reading list of that College. Some discussion also took place with the Faculty of Commerce, with a view to developing a 30-credit core of courses that might be included as an option in their B. Admin.

A special word of thanks goes to Maureen Durley for her part in researching the "Bibliography on Women in Western Civilization", the final title of what was originally envisaged as a simple reading list. The bibliography covers the Western World from its pre-history to the twentieth century. Maureen Durley states that, to the best of her knowledge, it is the only one of its kind, dividing the material into primary and secondary sources, written by women and men in each period. She sees it as a useful research guide for students.

f) Report from the Appointments/Staffing Review Committee

Current Membership:

Joy Bennett, Librarian
 Thérèse Fortin, Budget Officer
 Martha Oppenheim, Assistant Professor, Religion

Susan Russell, Assistant Professor

Rose Tekel, Lecturer

Sylvie Tourigny, Student

Mair Verthuy, Associate Professor

The work of this committee was hampered by the frequent changes in its composition.

The committee was, however, involved in hiring the documentalist and part-time receptionists. When Madame Leroux resigned, an ad hoc committee (Professors McDonough and Verthuy; Sylvie Tourigny, student) was struck to interview the applicants. This resulted in the hiring of Ms. Anita Eydt.

The committee also recommended:

- a) sponsoring workshops--in conjunction with the Centre for Mature Students--to help returning women students adjust to the university environment;
- b) arranging for a Guidance Counsellor to be present at the Institute on a part-time basis;
- c) establishing closer liaison with the Educational Climate Committee.

Tutor Evaluation

The question of tutor evaluation was raised, but it was agreed that tutor evaluation could not take place in the first years, before a clear picture of a tutor's function emerges. It was noted that the full-time tutors are in a different position from the part-time tutors. There is no upper limit to the number of the former, other than the Institute's needs. In the case of the latter, there are budgetary restrictions on the number because of our decision to pay them a stipend, and give office space, no matter how inadequate. It was recommended to Council, and approved at the April meeting, that:

- a) the mandate of part-time tutors be renewed for a maximum of two consecutive years;
- b) as far as possible, a rotating principle be established for each campus so that there is at least one new part-time tutor and one new full-time tutor on each campus each year.

Travel
Grants

At the recommendation of Council (December, 1978), this committee struck an ad hoc committee on grants and conferences, to deal with requests for travel grants to conferences, workshops, or special courses. Its first task was to draw up a form which could be used by any member of the Institute who wished to request funds for travel. Criteria were devised for selection of applicants; students and part-time faculty would have priority, staff came next, and finally full-time faculty. A file was opened, containing information about conferences and workshops which could be of interest to the members of the Institute. Funds were allotted to the following members: Patricia Pfeifer, Part-time Instructor and Tutor, to attend the CRIAW conference in Quebec City in November, 1978; two students, Phyllis Henry and Patricia Lemieux, to attend a conference at Queen's University on The Hope for Human Liberation; Sylvie Tourigny, a student, to represent the Institute at the annual convention of La Fédération des femmes du Québec.

III

REPORT ON THE ASSEMBLIES

Five General Assemblies were held during the year, three on the SGW Campus and two on the Loyola Campus.

The first Assembly (Sept. 20, 1978, SGW Faculty Dining Room), chaired by the Principal, was essentially devoted to explaining the Institute's structures to the new members, introducing the Tutors, and electing representatives to the various committees.

The second Assembly (Nov. 27, 1978, Vanier Auditorium) was concerned with electing a chairperson (G. Nemiroff, part-time faculty) and a secretary (S. Tourigny, student) from among the members. Committee reports were heard and approved; announcements were made concerning the opening of the Simone de Beauvoir Resource Centre at Annex TA on the Loyola Campus and the hiring of a documentalist (Judy McGregor-Smith) for the downtown reading room.

The third Assembly (Jan. 26, 1979, H-762) was devoted to filling vacancies that had arisen on various committees, etc. (Allison Hall, student, was elected new secretary of the Assembly); hearing and approving committee reports; and announcing various events and activities of interest to the members.

The fourth Assembly (March 13, 1979, Vanier Auditorium), after hearing and approving campus and committee reports, announcements of events and activities, spent a great deal of time discussing the new membership criteria proposed by Professor S. McDonough. It was agreed to defer a vote on this issue until a later Assembly. Those present then went on to discuss the desirability of requesting that responsibility for administering the Women's Studies programme be transferred to the Institute, and the Principal was mandated to explore this possibility.

The main concerns of the fifth Assembly (April 4, 1979, H-762) were the progress report on the possible transfer of Women's Studies to the

Institute and the membership criteria. The latter were approved with some modifications (cf. Appendix A); the Principal received a mandate to determine the possible modalities of the transfer.

SECTORIAL ACTIVITIESA. THE COMMITTEE OF TUTORS (cf. Appendix I)

While a committee of Tutors was not foreseen in the original document, as the year progressed the need for Tutors to meet, to share information, to develop policies became apparent, and an informal committee was formed which met approximately once a month. From these meetings, there emerged a clearer idea of the role of the Tutors, of the activities they could and should undertake, and a consensus gradually emerged that they should each define one or two areas of interest that would complement the academic work in Women's Studies and in which they might act as animators for interested groups of students.

Modes of
Feminism

The Tutors also indicated that, in certain cases, the exposure to Women's Studies and the work of the Institute had caused some insecurity among numbers of students who were concerned that there might be only one acceptable form of feminism. When expressed, these anxieties had been allayed, but there was general agreement that more positive action must be taken, in particular for the "silent majority". To this end, the Tutors moved to organize a one-day symposium on Modes of Feminism at which a variety of viewpoints would be expressed. This symposium took place on February 17, 1979 (cf. p. 35).

The Tutors also expressed great interest in the Tutors seminars (cf. p.16) and indicated their desire for a more formal structure for their meetings.

B. THE SIMONE DE BEAUVOIR INSTITUTE NEWSLETTER

Very early in the first term, Greta Nemiroff (part-time Instructor and Tutor) showed interest in establishing a Newsletter for the Institute, as suggested in the original submission to Senate. Volunteers were called for, and an ad-hoc editorial committee came into being, composed of G. Nemiroff; Marian Patterson and Allison Hall, both conference leaders in the introductory course in Women's Studies; Dana Hearne, an external member; Frances Bauer, Administrative assistant to the Dean of Graduate Studies, with Sylvie Tourigny, a student member of the Institute, providing occasional secretarial help.

Initially, this committee envisaged a brief newsletter which would announce coming events but soon concluded that such a document would only have a function in the immediate Montreal area and would not be of much interest to people too far away to have access to the campuses. Eventually then the ad-hoc committee requested Council's permission to public a quarterly Newsletter on a subscription basis. This permission was granted February 20, 1979 with the proviso that persons becoming Friends of the Institute (cf. Appendix A) would receive the Newsletter at no additional cost.

The editorial policy established by the committee was as follows: the quarterly would be published largely in English with a French component; articles would, on the whole, be printed in the language in which they were submitted; some might be translated in full, but all would be accompanied by an abstract in the other language; the Newsletter would review what is being done in the Institute as in Women's Studies generally, and would provide a forum for readers to express their points of view and share their experiences.

One issue of the Newsletter was published in February; at the time of this report, the May issue is in preparation. Over 1,500 copies of the February issue were distributed free; and most of these were sent on a general mailing to faculty and staff at Concordia University; others were sent to individuals, agencies, schools, and universities in Canada, and to a few people in organizations in the United States and Europe. To date we only have 11 subscriptions (plus 21 Friends) but they are arriving on a regular basis, and the Institute hopes to build up a body of readers beyond its immediate constituency.

C. THE READING ROOM

The documentalist, Judy MacGregor-Smith, B.A., Sydney University, Australia, was hired from October 30, 1978 to May 31, 1979 to set up the Reading Room for the Institute. The Reading Room was to contain archival material, books, documents, periodicals and governmental material of use and interest to members, other students and the general public. Although she worked on a part-time basis (10 hours a week including one evening), the reading room was kept open 5 days a week from 9:00 - 8:30 p.m. Members were encouraged to borrow on a library basis, during the hours she worked. Many non-members did in fact use our resources, both students from other areas of the university and the general public.

Part of the documentalist's work involved collaborating with the Material Resources Committee (cf. page 19) in drawing up lists of books and periodicals to be purchased and cataloguing those received. Her other major task was to inform the Concordia community, women's organizations, government bodies, book publishers in Canada, the United States and Europe of our existence, of the existence of the reading room and to solicit donations. A list of those contacted may be found in Appendix E.

Donations: Apart from the many books offered by the Institute's membership, twenty eight books were donated by Mr. W.G. McManus, Assistant Treasurer - Finance, Concordia University and a collection of Ms Magazine by Mr. S. Katz of the Library. In addition to the books, numerous journals and periodicals, letters of interest congratulating the Institute on its opening were received from all parts of the country, such as letters from the editor of the Optimist, Whitehorse, Yukon Territory; the Chairperson of the Fine Arts Department of Bishop's University, Lennoxville, Quebec; and the Executive Director of the Status of Women in Nova Scotia.

Concordia's Women's Union loaned approximately 40 books and periodicals until September 1979.

Donations were received from, among others: Frances Bauer of the Graduate Studies Office; Iris Robbins of Concordia University's Audio Visual Department, (used for a subscription to the Canadian Newsletter of Research on Women); from Rytsa Tobias (subscription to the Toronto Globe and Mail); a year's subscription to Atlantis, a bi-yearly women's journal from Wolfville, Nova Scotia, from Lynn Swanick, former reference librarian at Concordia's Norris Library; and a year's subscription to the Canadian Women's Studies Journal and a 2-year subscription to Status from Mair Verthuy.

As well, several students worked on a volunteer basis clipping out articles on the Institute, and women in general, from the three Concordia papers kept in the reading room, the Georgian, Thursday Report and Loyola News.

HOLDINGS

After a couple of months in operation, the reading room had a stock of approximately 70 books, periodicals such as Signs and Heresies (U.S.A.), Kinesis (Vancouver), Upstream (Ottawa), Priorities (Vancouver), the Status of Women News, put out by the National Action Committee on the Status of Women (Toronto), Ms. Magazine (U.S.A.), and documents from the Canadian Advisory Council on the Status of Women (Ottawa) on such topics as Divorce Law Reform, Problems of Immigrant Women in the Canadian Labour Force, Sex Stereotypes in Advertising, Occupational Health Hazards to Women, Matrimonial Property Laws, Rape and Sexual Assault, Women and Aging, Women and Taxation, Abortion in Canada, Background notes on the proposed amendments to the Criminal Code, Family Court, Common Law Relationships, Women and Work, and Women in the Public Service, etc.

INSTITUTE-SPONSORED ACTIVITIES

The co-curricular life of the Institute constitutes perhaps its most important contribution to the community: its members, the University, the general public.

Many of the activities were initiated and organized (in whole or in part) by students who thus were able to learn a great deal about the workings of the University and acquire invaluable skills. Others resulted from the deliberations of the Tutors or the Educational Climate Committee and from the suggestions they received. They were extremely diverse in nature, as the following list will show, and are in keeping with our belief that the Institute must encourage academic excellence, pluralism of views, dynamic interchange with the community, personal development.

In all cases, the events, which were aimed at responding to specific needs, were well received, and we believe that they were instrumental in making our presence felt outside the Institute and outside the University.

We hope that the second year of operation will match the excitement generated during Year I.

A. HIGHLIGHTS

- | <u>1. DIALOGUES IN DEPTH</u> | <u>DATE</u> |
|---|-------------|
| "The Apple Disease: Can a Woman be a Feminist and a Christian?" | 24/10/78 |
| <p>Participants: -Sean McEvenue, Principal, Lonergan College</p> <p style="padding-left: 100px;">-Sheila McDonough, Associate Principal
Simone de Beauvoir Institute</p> <p style="padding-left: 100px;">-Christine Allen, Coordinator, Women's Studies</p> <p style="padding-left: 100px;">-Michael Fahey, Associate Professor, Theology</p> | |
| "Ambivalent Fires: Woman as Witch" | 7/11/78 |
| <p style="padding-left: 100px;">- Lionel Rothkrug, Professor, History</p> <p style="padding-left: 100px;">- Michel Despland, Associate Vice-Rector, Academic Research</p> | |
| "Feminism as Fulcrum: Balancing the Ethical Scales" | 28/11/78 |
| <p style="padding-left: 100px;">- Edmund Egan, Associate Professor, Philosophy</p> <p style="padding-left: 100px;">- Charles Davis, Professor, Religion</p> <p style="padding-left: 100px;">- Audrey Bruné, Associate Professor, English</p> <p style="padding-left: 100px;">- Howard Kushner, Associate Professor, History</p> | |
| "Androgynous Personhood: The Short, Happy Life of Cleopatra" | 17/1/79 |
| <p style="padding-left: 100px;">- Audrey Bruné, Associate Professor, English</p> <p style="padding-left: 100px;">- David McKeen, Associate Dean, Arts & Science</p> | |
| "Romanticism: The Fateful Brew or the Feast of Life" | 14/2/79 |
| <p style="padding-left: 100px;">- Michel Euvrard, Chairman, French</p> <p style="padding-left: 100px;">- Gerald Auchinachie, Associate Professor, English</p> <p style="padding-left: 100px;">- Patrick Holland, Associate Professor, English</p> <p style="padding-left: 100px;">- Maureen Durley, C.I.S./ Women's Studies</p> | |

"The Distorting Mirror: Images of Women in Modern Literature"

14/3/79

- Katherine Waters, Associate Principal
Simone de Beauvoir Institute - Loyola
- Roslyn Belkin, Associate Professor,
English
- Greta Nemiroff, Part-time Instructor and Tutor,
C.I.S., and Women's Studies
- Mair Verthuy, Principal

It is worth mentioning that a T.V. producer at Concordia, Martha Frombach, expressed an interest in doing a documentary film on aspects of life in the Institute. To this end she asked if she might film one of the Dialogues. This was arranged and she filmed the last Dialogue of the series, "The Distorting Mirror", in the T.V. studio at Concordia.

In evaluating the series, Professor Audrey Bruné mentioned that the C.B.C. programmes, University of the Air, and Between Ourselves, had shown an interest in the series. She herself plans to co-ordinate the tapes and make them available in the library for borrowing purposes. She also intends to make the tapes into articles.

2. MODES OF FEMINISM DAY

This was a day of panel discussions, workshops and special events which took place on February 17th from 9:30 to 3:30. The panel discussions were chaired by Cerise Morris and taking part were: Maureen Durley who spoke on "Our Attitudes towards our Bodies", Professor Sheila McDonough on "What I hear the students say", Florence Davis on "Feminism and the Housewife", and Associate Professor Mair Verthuy on the question of Feminism generally.

Workshops included: -

- 1) Women and their Relationships to their Bodies
(facilitator: Assistant Professor Elizabeth Henrik)
- 2) Is there a Politics of Sexual Choice?
(Allannah Furlong: Resident Psychologist, Douglas Hospital)
- 3) Women and Clothes
(Associate Principal: Katherine Waters)
- 4) Choices for Older Women
(Associate Professor Roslyn Belkin)
- 5) Male Feminism
(Dean of Graduate Studies: Stanley French)
- 6) Career Options for Women
(Tutor Patricia Pfeifer, Associate Professor Morton Stelcner, Professor Rytsa Tobias)
- 7) Creative Options for the Housewife
(Florence Davis)
- 8) La Jasette
(Principal: Mair Verthuy)

The afternoon was devoted to the larger issues of women in Quebec society. Ms. Ann Adams, Eastern Coordinator for Canada Employment & Immigration, gave an interesting presentation on career opportunities for women and Ms. Marie Lavigne of the Quebec Council on the Status of Women discussed the role and evolution of the women's movements in Quebec.

A special programme was organized for children ages 6 to 16.

The day was designed to show that 'feminism' has a great diversity of meaning and that there is no reason why any woman should be alienated from the Women's Movement either because she imagines it to be based on some specific doctrine with which she cannot agree or because she somehow feels that her point of view is being neglected. Those present agreed that the symposium had met its stated goals and plans are underway to hold a second symposium in the fall of 1979, with perhaps greater emphasis on the political aspects of the Women's Movements.

Unfortunately, some members of the University Community were unable to attend because the reorganization taking place in the Child Care Centre made it impossible for the Institute to arrange for daycare for the younger children.

3. TERRE DES FEMMES

March 10/79

Terre des Femmes 1979, an information and contact day with Women's groups from the whole Montreal area, was organized by three student members, Debbie Gordon, Cheryl Grossman, Genevieve Moore, and the Loyola Campus Secretary, Helen Rezanowich, in celebration of International Women's Day (March 8th). The groups represented included:

Simone de Beauvoir Institute: Principal, Mair Verthuy
 Action Travail des Femmes Inc.,: Christine Gordon
 McGill Women's Union: Carol Lawson
 Comité Femmes UQUAM: Jocelyne Verret & Wendy Green
 Concordia Women's Union: Rita Gruber and Joan Pennie
 Clinique Métro: Frema Engels
 YWCA Feminist Action Grou: Louise Remillard
 Women's Self Defense Demo: Earl Robertson
 Robbins Rhythmics: Iris Robbins
 Women's Information and Referral Centre

The day was a stimulating event for all those who attended, bringing together as it did members of both linguistic groups. Both the Institute and the University received a great deal of publicity, and inquiries are still being received as a result of the day. The organizers are hoping to make this into an annual event.

4. TRANSLATION WORKSHOP

Four student members initiated a translating collective at the beginning of the academic year. Their project is to translate a series of books written by Québécoises. They are currently working on four books and the next issue of Canadian Dimension will carry one of their pieces from a work by Madeleine Gagnon. The Principal, Mair Verthuy, is working with them on the project.

5. WEEK-END OUTINGS

Professor Christine Allen was responsible for organizing two week-end outings for interested members of the Institute at McGill's Galt Estate. The first was a mountain climbing week-end in October and the second was a skiing week-end in February. About 20 students, French and English-speaking, availed themselves of these week-ends. Professor Allen will be unable to organize such week-ends during the academic year 1979-80 as she will be on leave, but it is to be hoped that other members will pursue the idea.

From the organizational point of view, there were a number of problems which the group encountered in the first week-end which were substantially ironed out before the second outing. The participants reached agreement on four conditions which were seen to be essential for future week-ends of this kind:

- 1) the goal of the week-end must be clearly stated;
- 2) the people who decide to participate ought to be involved in the organization of the week-end;
- 3) all participants should pay in advance, and a sum decided on for food which should be bought in advance;
- 4) the week-end should not be held under the aegis of McGill University.

6. THE HONOURABLE MARC LALONDE

The Honourable Marc Lalonde, Minister of Justice and Minister Responsible for the Status of Women, was invited by the Simone de Beauvoir Institute to speak at Concordia University on the 23rd of March. He used the occasion to make his official speech for the election campaign, that is to explain in detail the government's policy with regard to women and to distribute the official booklet outlining that policy: Femmes en voie d'égalité/Towards Equality for Women. Several hundred people attended this speech, including representatives from women's and other organizations outside the university. All four Montreal newspapers carried an account of the event, stressing the not always favourable response of the audience. The Minister himself published the speech across Canada, and in it he underlines the importance that he attached to the existence of the Simone de Beauvoir Institute. Another result of the ensuing publicity was the informal offer made by Mr. David McDonald, the Conservative critic for Women's Affairs, to speak at the Institute.

7. MARY DALY

March 29/79

Mary Daly, a radical feminist theologian, spoke on Gyn/Ecology: Spinning New Time/Space, the title of her most recent book. The Main Lounge of the Campus Centre at Loyola was full, and the talk had an immense impact.

Inevitably, of course, though there was a solid group of convinced adherents, many, especially the younger students, found themselves somewhat bewildered by the experience. Daly's presence provoked much interest in the media, and several invitations to speak on radio and T.V. were received.

8. WOMEN'S CONSULTING BUREAU

Patricia Pfeifer suggested, in her capacity as a registered professional management consultant, that there should be a "Women's Consulting Bureau" housed in the Simone de Beauvoir Institute. This Bureau would not only generate revenue for the Institute, she feels, but it would give us a high public profile as well as helping women advance in corporations, government and other institutions (such as educational). The project is still under discussion. In the meantime P. Pfeifer and a number of other members of the Institute engaged in their first collective undertaking which was a submission to the Ministry of Employment and Immigration in Ottawa. The purpose was to help the Ministry with a training programme on the several aspects of the business world as well as affirmative action programmes. In the event, they did not get the contract, but the "consulting burau" concept is being pursued and many requests have already been received from both the public and private sectors, some of which have been undertaken by Patricia Pfeifer herself. She hopes that by degrees many members of the Institute will become involved in the project.

9. LA JASSETTE

La Jasette du mercredi Soir was a discussion session that took place each Wednesday evening after Professor Verthuy's class on French women writers. This took the form of a talk, frequently given by a member of this class, but open to anyone who wished to attend. Mair Verthuy singled out three of the talks to illustrate how compelling these evenings usually were:

Jacqueline Béique, who participated with Senator Thérèse Casgrain in the 1930s in the struggle to obtain the vote for women in Québec, spoke of her involvement in the Women's Movement; Simonne Monet Chartrand, a long time militant in political and feminist issues in Québec, and vice-president of La Ligue des Droits de l'Homme, talked about her social and political involvements. It is interesting to note that she came back to academic life specifically because of the Institute. Another student, originally from Algeria and two of her compatriots, discussed the life of women in Algeria.

10. COMMUNITY SERVICES GROUP

The group was set up at the Institute by Professor Christine Allen and five student members who were already involved in Community services for battered women, neglected children, Gayline, Palliative Care Service. The purpose of this group was to discuss and share common problems and, in addition, it provided a month-long series of lectures and discussions at the Institute on Community services available within the city. Each member gave two talks, one at noon and one in the evening, so that both day and evening students could attend. The series was also open to the general public. One member in particular, Judy Grad was interested in setting up a support group at the Institute for women suffering from alcohol addiction in the university community. She did a great deal of research in the area. Both the Health Service and Counselling Services at Concordia said such a support group was greatly needed but that there was not enough support in the broader university to set it up. Professor Allen expressed the hope that it might be started without undue delay.

B

ADDITIONAL EVENTS AND ACTIVITIES1. BROWN BAG LUNCHEES AND SUPPERSDATE

These informal discussions, held on a weekly basis on the Sir George Campus and on an ad hoc basis on the Loyola Campus, were organized to encourage members of the Institute (students, staff and faculty) to discuss their work with their colleagues and provide an opportunity for outside speakers to offer talks to small groups. Examples of these discussions are listed below.

- Sylvie Tourigny gave a presentation on the subject of battered women; Oct.10/78
- Irene Devine from Programme Development and Applied Social Science initiated a discussion on women and job power; Oct.25/78
- Colleen Curran, playwright, author of Nieces, which premiered at the F.C. Smith Auditorium, at Loyola and Concordia English graduate, spoke about the craft of playwrighting and discussed the predominantly female characters in her latest play. Nov. 21/78
- Shirley Raphael, painter, print-and-banner-maker discussed the special problems of a woman artist, introduced us to several good periodicals on women in the arts, and donated an original silkscreen to the Institute. Nov. 22/78

- There was a panel on "Violence in the Family: Battered Women and their Children" which included Professor Kwok Chan, Keren Shafer and Sylvie Tourigny (students) Dec. 1/78

- The Community Services Group (students) discussed refuge centres for battered women. Jan Lancaster was a participant Jan. 9/79

- Professor Ruth Cowan spoke on "The Industrial Revolution in the Home" Jan. 10/79

- Dr. Dorothy Sirota of the McGill School of Social Work spoke on "Personhood" Jan. 29/79

- Professor Christine Allen led a discussion on Palliative Care Units Feb. 5 & 7/79

- Dr. Eva Libman, Psychologist and Roz Burstein, social worker, spoke on female sexuality Feb. 5/79

- Judi Grad & Nancy Early initiated a discussion on "Women and Alcoholism" Feb. 12 & 14/79

- Another talk was given on "Call for Action" Feb. 26/79

- June Hunter of Musgrove Résumé Service gave a talk aimed at helping students improve their skills at résumé writing and develop interview techniques. Mar. 21/79

2. SOCIAL EVENTS

- 1) House warming party at the downtown centre of the Institute, attended by members of the Administration as well as our own members Sept/78
- 2) The first annual party of the Simone de Beauvoir Institute organized by student members Dec. 12/78
- 3) "Over 30s" Party, Terrebonne House, was organized by Lorraine Hartglas, a student member. Although it was obviously open to younger members, the party's purpose was to reassure those women who have returned to University and thank they might feel out of place at something specifically designed for younger students Feb. 21/79
- 4) Party/Debate "The Importance of Not Being Earnest" organized by Doreen Osborne, Concordia Guidance Services Feb. 16/79
- 5) "Women's Identity and Image" end of year party at Terrebonne House. Students exchanged views on each other's term projects, which were done in a variety of media Apr. 5/79

3. TALKS ON WOMEN IN SOCIETY

- 1) Dr. Morton Stelcner, Associate Professor of Economics Oct. 31/78
spoke on job opportunities for women
- 2) Dr. Mary Lou Squires, Assistant Professor, Nov. 13/78
Bio-Physical Education, spoke on "Women in Sports"
- 3) Dr. Edmund B. Feldman (author of Becoming Human Through
Art, and Art as Images and Idea) spoke on "Images of
Women in Modern Painting"
- 4) Madeleine Parent, heroine of the historic textile Mar. 16/79
strikes in Quebec and founder of the Canadian Chemical
& Textile Workers' Union, member of the National Action
Committee, spoke on Women in the Unions.
- 5) Edith Whitfield Seashore, President of National Mar. 5/79
Training Laboratories Inst.: "Breaking Sex Role
Stereotypes in Organizations"
- 6) Edith Whitfield Seashore - Workshop "Understanding Mar. 6/79
and Working with the New Behaviours of Men and Women"

4. ENTERTAINMENT

- 1) The Pierce Street group presented an evening of Nov. 26/78
poetry and improvised music. Pierce St. wrote the
original score and performed the music for last
year's Concordia Entertainment Series' production
Elizabeth I. The performance included both
classical and improvised music, using both traditional
and 'found' instruments, such as brake drums, rocks,
shells, and tape. A small reception followed to round
off this enjoyable evening.
- 2) The Simone de Beauvoir Institute, with the assistance Feb. 6/79
of the University Visiting Lecturers Committee,
presented Nancy White (satiric poet, song writer, song
interpreter), "Tribal Drums in the Jungles of Botswana"
- 3) A demonstration of Robbins Rhythmics was given in the March 19/79
Faculty Lounge of the Sir George Williams Campus

5. CREATIVE WRITING GROUPS

- 1) One creative writing group was held weekly at Greta Nemiroff's house;
- 2) another, "Growing up Female", was held weekly at Maureen Durley's house;

6. STUDY GROUPS

- 1) A literature study group was organized by Professor Roslyn Belkin;
- 2) An inter-faith Bible Study group was organized by Professor Sheila McDonough and Professor Christine Allen.

7. DEMYSTIFYING MATHS FOR WOMEN

This is a series of eight workshops organized by Lynda Choquette with the specific aim of helping women overcome their fear of mathematics. Lynda Choquette is a graduate student at the University of Montreal and has previously organized such sessions for the Y.W.C.A. The first set of workshops took place on the Sir George Williams Campus, starting February 1st 1979; a second session started at the beginning of May on the Loyola Campus.

8. WEN-DO: SELF-DEFENCE FOR WOMEN

This workshop was organized in conjunction with the Athletics Department and offered by student member Myra Palmer, who has had previous experience in teaching Wen-Do at McGill University.

6. LIBRARY OPEN HOUSE

Lynn Swanick, Senior Reference Librarian, organized an Open House at the Norris Building Library on Tuesday October 17th and Wednesday October 18th for students, faculty and staff interested in Women's Studies.. The purpose of this event was to acquaint them with the resources available in the library in the field of Women's Studies, and the Exhibition included research tools, new books, computer references and demonstrations, films and videotapes (See Appendix H).

VIII

REPORTS FROM THE ASSOCIATE PRINCIPALS

A. Report from Professor Sheila McDonough, Associate Principal,
Sir George Williams Campus.

As Associate Principal, Professor McDonough was responsible for the Sir George Williams Campus operation. She sat on Council, chaired the Membership/Liaison Committee and attended Assemblies. She also had the onerous job of keeping track of the membership with all the cumbersome details involved. In the second year of operation and with additional help, she hopes that the task will be easier. She stressed, however, that without appropriate secretarial help, record-keeping is an insurmountable task.

Professor McDonough stated that the first year of operation had been very successful, partly because of the numbers involved, partly because of the variety of activities that have been generated. Students, faculty and staff had learned to know each other better and were discovering ways in which they could cooperate on projects of mutual interest. Some of the ideas which germinated in the first year would only come to fruition in the second or third years, perhaps even later.

One of the most encouraging aspect of the activities was the developing capacity of students to understand the problems faced by women, not just in their particular city or country, but throughout the world and the development of analytic tools that would allow them to make a dynamic contribution to their society. She was also encouraged by the presence of male members and hoped that the spirit of cooperation between men and women would increase.

She noted that, in the course of the year, innumerable letters of praise had been received at the Institute from across Canada as well as enquiries about Women's Studies courses, bibliographies, and various other research tools. She concludes that the Simone de Beauvoir Institute is already beginning to be seen in the wider community as a major resource centre for women. One of her immediate projects is to create an alumnae/alumni association, so that graduating students will remain in touch with the Institute and may continue to contribute to its success.

B. Report from Associate Professor Katherine Waters, Associate Principal, Loyola Campus.

Apart from establishing the Institute as a growing concern on the Loyola Campus, Associate Principal Waters was inevitably involved with the organization of most of the activities of the Institute on that campus throughout the year and many of the activities on the downtown centre also. As Associate Principal, she sat on the Council of the Institute, chaired the Consultative Committee, and was a member of the committee set up to revise the structures of the Institute and also the Educational Climate Committee. She was also involved in the Creative Writing Group on Growing Up Female organized by Professor Maureen Durley. Throughout the year, Professor Waters had been impressed by the enthusiasm and the capacity for work of student members.

Looking back over the year, she gave an overall summary of the problems of the Loyola Centre that she felt needed to be dealt with to perfect its operation. The work was somewhat limited by small quarters, by its lateness in being set up, by its having only a part-time secretary, and by the lack of capital budget for furnishings. The lack of space was particularly depressing, as it made it impossible for the Loyola tutors to spend any time there. She also felt it was important for Tutors on both campuses to get recognition for their involvement, rather than having to do it on a voluntary basis.

It is important she thinks to have full-time people who are enabled to give their time and who are seen by people outside the Institute as having academic importance. To this she added that the Tutor's function should be course related and involve academic enrichment

as well as counselling on a more personal level. They should function more as a collectivity which would involve meeting more as a group with students as a group. Throughout the year at the Centre, people got most satisfaction out of the personal things but you must have the structures to enable this to happen.

Professor Waters mentioned that the Loyola Centre of the Simone de Beauvoir Institute expects to move to new premises shortly, which will allow for administrative and tutorial offices, a lounge, reading and studying facilities. Also by mid-summer, on the Loyola Campus, there will be a collection of about fifty books as well as the principal feminist periodicals.

PRINCIPAL'S REPORT AND CONCLUSION

The terms of reference for the Principal, as outlined in the founding document of the Institute, are as follows:

- A. Responsibility for co-ordinating all activities of the College;
- B. Responsibility to the Provost for the College budget and for informing the members of the College about University policy where relevant;
- C. Responsibility for ex officio representation of the College within the University community and for ensuring that other college representation be appropriately decided;
- D. Responsibility for the College's public relations and for ensuring that other representation outside the university be appropriately decided;
- E. Member of the Priorities Committee of the College Council;
- F. Member of an accountable to both the College Assembly and the College Council.

It will be readily understood that these tasks, in conjunction with the daily administrative activities that are not here taken into account and which are particularly time-consuming in the early years of any operation, plus the teaching load and the normal departmental, faculty and university-wide commitments, constitute an extremely heavy burden.

While it has been extremely satisfying to play an active part in the launching of a successful experiment of this nature and more than gratifying to see the Institute (and myself as Principal) the object of so much internal and external attention (cf. Section IV), the year has also been exhausting not only for the Principal but also for the Associate Principals, whose mandates were scarcely less onerous.

This situation was compounded by the fact that there was little or no breathing space between the official approval of the Institute and our acceptance of the first student members. We were then faced with the challenge of having to operate without having refined our procedures and before our material resources were in place. Budgetary restraints, particularly in the area of the support staff, added to our problems, as the flow of work and the need to maintain regular information channels turned into a flood that strained our capacities.

It has too been a time of trial and error, as more than 150 persons, with all the diversity that that implies, worked at discovering how an organization such as ours could, bearing in mind our relationship to the University, best serve the needs of its members.

Both the Institute and the University have reason to be grateful to all those, especially perhaps the already overburdened faculty and staff members, who devoted so much time and energy to us in our first year. We were particularly fortunate to have the cooperation of a dedicated body of Tutors (cf. Appendix I), respected members of the Community, who contributed so much of their knowledge and skills to our activities.

The Introduction states how much we owe to the University. Particular thanks here are due to the Provost, Dr. R.E. Wall, and all those who worked with him, for the special part they have played in ensuring our success.

Because, with all the difficulties that confronted us, the Institute has been and still is a success, and the degree of that success is indicated by our external reputation and the general enthusiasm which members continue to bring to the shaping of our future. We have evolved a unique combination of academic enquiry, free ranging discussion and problem-oriented workshops: on the one hand, extending the frontiers of knowledge by the research, teaching and

learning which takes place; on the other, addressing some of the fundamental problems posed by the changes in ideas and practices with regard to sex roles, family life, employment, etc. which are occurring in the contemporary world.

As we learn to work together within the Institute and the University and to reach out to the greater community, we see developing a potential for evolutionary change that can bring about a much needed positive transformation of our society, allowing all its members at last to contribute their special talents to its progression.

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A P P E N D I C E S

A P P E N D I X ACRITERIA FOR MEMBERSHIP IN THE SIMONE DE BEAUVOIR INSTITUTE

Membership Membership in the Simone de Beauvoir Institute is open to men and women students. Persons wishing to join should send their applications to the Simone de Beauvoir Institute, Concordia University, 1455 de Maisonneuve Blvd. W., Montreal H3G 1M8.

Tel. 879-8523 (Sir George Williams Campus)

OR

Tel. 482-0320 - Local 715 (Loyola Campus)

General
Criteria
for
Student
Members

GENERAL CRITERIA FOR STUDENT MEMBERS -

Students are expected to have shared a common intellectual experience through their participation in the introductory course in Women's Studies. As members of the Simone de Beauvoir Institute, they are also expected to take part in co-curricular activities i.e. participate in, and/or help organize discussion groups, debates, panel discussions etc. on a variety of topics. We expect that these co-curricular activities will take many different forms - some in literature and the visual arts, some in 'de-mystifying' maths, science, economics, engineering, etc. and some in social and political concerns.

Student members are further expected to participate as much as they reasonably can in the governing bodies of the Institute, especially the Assemblies. Where possible, they are expected to participate in the social life also.

Principles
Governing
Membership

PRINCIPLES GOVERNING MEMBERSHIP FOR VOTING MEMBERS -

Students from the Faculty of Arts and Science may be full members. Students from other Faculties may be Associate Members.

A) Academic criteria for Full Members

- a) Students entering U1 must take a total of 9 credits in the Women's Studies programme during their membership. They are expected to take INTE C290 and INTE C291. (Exceptions by permission of the Membership Committee);
- b) Students entering U2. Those students with no previous credits in Women's Studies must take 6 Women's Studies credits during their membership;
- c) Students entering U3. Those students with no previous credits in Women's Studies must take 3 Women's Studies credits during their membership.

B) Co-Curricular Activities

Students will be assigned to a faculty member as tutor. The students may discuss with this tutor the co-curricular activities they may wish to take part in. All students should participate in at least one activity related to the work of the Institute every year.

Students from other Faculties

Students
from other
Faculties

They will be subject to the same academic criteria as students from Arts and Science. They will be Associate Members, and will have the same rights and privileges as Full Members except that the name of the Simone de Beauvoir Institute will not be entered on their transcripts.

Full time faculty members of Concordia University

Full time
Faculty
Members

Criteria:

- a) Demonstrable interest in Women's Studies;
- b) Participation in at least one activity related to the work of the Simone de Beauvoir Institute every year.

Professional and support staff

Professional
and support
staff

Criteria:

- a) Demonstrable interest in Women's Studies;
- b) Participation in at least one activity related to the work of the Simone de Beauvoir Institute every year

Part-time faculty and staff

Part-time
faculty
and staff

Criteria:

- a) Demonstrable interest in Women's Studies;
- b) Participation in at least one activity related to the work of the Simone de Beauvoir Institute every year.

External Members (maximum of 10 each year)

External
Members

Criteria:

- a) Demonstrable interest in Women's Studies;
- b) Participating in one activity per year or representing the Institute elsewhere.

Tutors

Tutorsi) Full-time faculty

- a) Knowledge of Women's Studies; experience in teaching or willingness to teach in the field; knowledge of the organization of the University;
- b) availability for counselling on a regular basis, at least 3-hours a week;
- c) participation in or organization of at least one activity per year.

ii) Professional and support staff

- a) Negotiated commitment to the Institute with corresponding relief from normal duties;
- b) participation in or organization of at least one activity per year.

iii) Part-time faculty and staff

- a) Knowledge of Women's Studies; experience in teaching or willingness to teach in the field; knowledge of the organization of the University;
- b) tutors in this category will receive a stipend;
- c) participation in or organization of at least one activity per year.

All Voting Members

It is expected that all voting members will participate in the General Assemblies and the social life of the Institute as much as they reasonably can.

NON-VOTING MEMBERS -

Liaison Members - Faculty and Staff of Concordia University

Non-voting Members These persons may receive information about the activities of the University Institute if they have demonstrated interest, but will be non-voting.

Friends

Friends Friends are non-voting members entitled to use the facilities of the Institute and to receive the Newsletter on payments of a fee of \$15.00 (\$10.00 for students).

A P P E N D I X BPESTRUCTURING OF THE WOMEN'S STUDIES PROGRAMME

(As approved by the Council of the Faculty of Arts and Science,
May 18, 1979)

Women's
Studies

The Women's Studies Programme at Concordia University has a significant history on both campuses, pre-dating the merger of the two institutions. It was in 1970 that Loyola College and Sir George Williams University offered independently but concurrently the first courses, both interdisciplinary, in Women's Studies. Since then, the programme has grown in importance, so that we now are able to offer 25 official Women's Studies courses at the undergraduate level, 18 credits of which are in the Centre for Interdisciplinary Studies and the remainder (approx. 80 credits) in Departments. For several years we have offered a Minor in Women's Studies and this year we are the first University in Canada to offer the Major.

Coordinator

Because the expansion, particularly in Departmental offerings, is a fairly recent phenomenon, the administration of the programme has traditionally been rather informal, as there has been traditionally little to administer. Indeed, the Coordinator of the programme was herself for many years not a full-time appointment. Nor was there in the past the type of search committee for the position of Coordinator that would have been normal in Departments. Currently, the Coordinator is considered to be a member of the Center for Interdisciplinary Studies, which is now responsible for the administration of the programme.

A P P E N D I X BFormal
structures

With the increase in the number of students and of courses, and with the increasing administrative complexity attendant on the existence of Minor and Major programmes, the need for more formal structures has become apparent, even pressing. It is no longer sufficient to pursue the consolidation and development of this new discipline in the previous casual manner, no matter how attractive that arrangement was, and even efficient as long as we were dealing with small numbers.

Simone de
Beauvoir
Institute

The creation of the Simone de Beauvoir Institute has acted as a catalyst. In their original brief to the University Senate in February 1978, the Women's Studies Instructors, who composed the majority of the founding members, indicated their willingness—in line with the original Senate document on small units such as colleges—to essay a tripartite arrangement. They would retain their Departmental affiliation; they would continue to administer the Programme in the context of the Centre for Interdisciplinary Studies; they would make a commitment to the para-academic goals of the Simone de Beauvoir Institute which was to offer, and has offered, a support system to women and men in the process of developing new roles and new identities.

Departmental
affiliation

This triple commitment, involving as it does, three loci and three loyalties, has proven essentially unworkable. Earlier this year, the present Coordinator for Women's Studies, Dr. Christine Allen, communicated her concerns to the Dean of her Division and suggested that, under the present arrangement, it would be necessary to review the Coordinator's Departmental affiliation. The strength

A P P E N D I X B

of the Women's Studies Programme lies, however, in its strong disciplinary base. In a parallel manner, it might be said that part of the Departments' strength lies in the contribution made to them by the students enrolled in Women's Studies courses.

Para-academic goals

This solution appeared then unsatisfactory. Equally, the importance of the Simone de Beauvoir Institute both within and without the University community makes it impossible for many Women's Studies Instructors to withdraw their support from an essential element in the promotion of the understanding of the historical and contemporary situation of women in society and in the maintenance of a supportive environment which helps members to discover and develop their personal, social and intellectual potential.

Service and efficiency

The Women's Studies Instructors have, therefore, recognized that, given the new needs and new demands, given the necessity to provide a more efficient and coherent administration of the Programme, given the impossibility of a continued dispersal of their time and energy, given their desire to create more dynamic links between the para-academic and the academic and to work more closely with Departments and serve them better that they should redefine their relationship to the instances in Division IV and constitute themselves as the academic branch of the Simone de Beauvoir Institute.

Motion

It is, in the circumstances, respectfully requested of the Council of the Faculty of Arts and Science that it recommend to Senate that:

A P P E N D I X B

Faculty teaching in the Women's Studies Programme be
allowed to redefine their relationship to the other
instances of Division IV on the following terms:

- i) Faculty teaching in the Women's Studies Programme will be responsible for the administration of the Women's Studies Programmes. They will report via the Principal of the Simone de Beauvoir Institute to the Provost of Division IV.
- ii) The Coordinator of the Programme shall be a full-time faculty member appointed by the Provost, who shall have administrative assistance and may be one of the Associate Principals of the Simone de Beauvoir Institute. The Coordinator will be aided by a Steering Committee composed of four full-time faculty members affiliated to an academic department and teaching in the Women's Studies Programme, one representative of the part-time faculty teaching in the Women's Studies Programme, and one representative of the students majoring and minoring in Women's Studies. The chairperson of this committee shall be the Coordinator of the Women's Studies Committee.
- iii) This committee shall recommend on all matters pertaining to curriculum, library acquisitions, course and instructor evaluation, hiring, renewal and non-renewal of teaching contracts, etc.
- iv) In the case of possible new courses, the modification or deletion of existing courses, recommendations will proceed via the Principal of the Simone de Beauvoir Institute to the appropriate Departments(s), in the hope that they will receive due consideration. Exceptionally, in the area of interdisciplinary or tutorial courses, the Committee will recommend directly

to the Curriculum Committee of the Faculty of Arts & Science, via the Principal and the Provost;

- v) In the case of possible renewal or non-renewal of contracts, the hiring committee will recommend via the Principal to the appropriate Department(s), in the hope that these recommendations will be taken into consideration in the Departmental deliberations.

Where instructors have been hired by the Centre for Interdisciplinary Studies, the committee will continue to recommend, via the C.I.S. to the Provost. In no case will the Simone de Beauvoir Institute be involved directly in issuing teaching contracts;

- vi) This committee will be responsible for recommending on the acceptability of courses in the Women's Studies Programmes.

Women's Studies
and the Simone de
Beauvoir Institute

- i) The Women's Studies Programmes and courses shall constitute the separate academic branch of the Simone de Beauvoir Institute;
- ii) Registration in courses designated as Women's Studies courses is open to ALL students (full-time, part-time, certificate, special status, etc.) of Concordia University who fulfil the course prerequisites;
- iii) Students who also wish to join the Simone de Beauvoir Institute MAY do so if they fulfil the membership criteria. Women's Studies students are not required to join nor is membership confined to Women's Studies Majors and Minors;

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A P P E N D I X B

- v) Teaching and non-teaching personnel of Concordia University who meet the general membership criteria may join the Simone de Beauvoir Institute, if they so wish.

It is recognized that the University Senate has not yet ruled on the question of programmes within small units. The intent of this document is certainly not to create programmes, as the programmes in question already exist and are already administered in Division IV but merely to ensure a more efficient and fruitful administration of pre-existing programmes in Women's Studies, which have an overwhelmingly Departmental base.

Submitted by
Mair Verthuy

April 18, 1979

A P P E N D I X CWritten and Electronic Media Coverage

External
Media -
Newspapers

The Gazette -

- 19/5/78: Concordia women's college is designed to make trouble
14/4/79: The women's movement makes up for lost time

Le Journal de Montréal -

- 1/8/78: Le 1er institut des études de la femme naît!

Montréal Matin -

- 26/7/78: Un 1er institut basé sur l'étude de la femme naît

La Presse -

- 27/6/78: A la tête du premier institut d'études sur la femme
11/8/78: «Ce qui se fait de plus important au Québec, en ce moment, est fait par des femmes»...
5/5/79: Les Femmes de l'Année au Salon de la femme

The Toronto Star -

- 28/3/78: Women's college a 'first' in Canada
21/11/78: New Centre Studies Women

Perspectives -

- 10/9/78: La seule force des femmes, c'est la solidarité avec les autres femmes

The Suburban -

- 30/8/78: New Institute is devoted to women
6/12/78: Women's studies in a period of change

Montreal Calendar Magazine -

- 15/9/78: Adult courses nourish active minds

Madame au Foyer -

- juin/79: Conversation avec Mair Verthuy

L'Oeil Régional -

6/12/78: Le bénévolat, une affaire de femmes?

Le Devoir -

13/3/78: Concordia met sur pied un institut d'études de la femme
 3/7/78: Féminin Pluriel
 5/7/78: Directrice de l'Institut Simone de Beauvoir
 24/3/79: Pas des mots, des actes, disent les femmes: C'est ce qu'Ottawa fait, réplique Lalonde
 5/5/79: Au 10e Salon de la femme

The Montreal Star -

11/5/79: You've come a long way, baby...But you've still got a long, long way to go

Sorcières -

décembre, 1978

Asylum -

16/11/78: Quebec women want equality

L'Actualité -

décembre, 1978: La nouvelle école des femmes

Bulletin de la Fédération des Femmes du Québec -

février, 1979: Institut pour les études de la femme

Internal
Media -
Newspapers

The Georgian -

28/2/78: Senate approves first two colleges
 28/2/78: Women's College named
 5/9/78: Women's, mature students colleges cut the ribbon
 20/10/78: Lady With Hat Launches Another Meeting of Minds
 20/10/78: Downtown women are urged to blow the whistle on rape
 20/3/79: The Colleges: A new approach to Education
 20/3/79: College budgets: Enrolment figures determine success
 20/3/79: Mixed marks for Colleges' first year

The Thursday Report -

24/8/78: Women, Adults to Get First Try at New Colleges
 2/11/78: Witching Hour at Women's College
 9/11/78: Banners, Nieces and the Pierce St. Players
 30/11/78: Not for Women Only

11/1/79: Mathematics Demystified
 1/2/79: A Walk on the Seamy Side
 15/2/79: Feminism à la Mode
 15/2/79: Simone de Beauvoir Speaks Out
 1/3/79: Woman and Her World
 8/3/79: Women Through the Looking Glass
 15/3/79: Women's Meet at Loyola
 22/3/79: Daly knocks gynecology, psychotherapy
 3/5/79: Course takes mystery, misery out of math
 31/5/79: Salon de la femme salutes Verthuy

The Loyola News -

22/9/78: Colleges holding their own?
 2/3/79: Women celebrate historic day
 30/3/79: First two colleges off to good start
 30/3/79: Women wary of promises

The Eclectic -

19/1/79: La psychologie et la libération de la femme

The Solstice -

17/5/79: Course for business women

T.V. and
Radio

INTERVIEWS WITH MAIR VERTHUY:

11/4/78: Radio Centre-ville
 12/4/78: Radio Canada - "La Vie Quotidienne"
 27/4/78: Radio Canada T.V. - "Femme d'Aujourd'hui"
 18/5/78: Radio Canada (Section Internationale) - Conference of
 Inter-American Women Writers
 25/5/78: Présent-Metropolitain (radio)
 11/8/78: CKVL radio interview with Suzanne Monange
 16/8/78: CJAD radio interview with Hélène Gougeon
 17/8/79: Channel 10 T.V. - "Parle Parle Jase Jase" (broadcast 28/8/78)
 5/9/78: CTV (Channel 12) - "McGowan & Company" interview with Mair
 Verthuy
 28/9/78: CFTM (TVA) Channel 10

3/11/78: Radio Canada (Toronto) - "Women in Québec"

9/3/79: CJAD interview with Mary Bessaraba

8/4/79: Cablevision Channel 9 - Mario Verdon's French Talk Show

INTERVIEW WITH SHEILA McDONOUGH:

23/3/78: CTV (Channel 12) - "McGowan & Company" interview with
Sheila McDonough

A P P E N D I X DPUBLICITY

The following is a list of those categories which have received a copy of the brochure for the Institute of Women's Studies:

1. Minors in Women's Studies programme;
2. Students registered in a Women's Studies course;
3. Anglophone and Francophone CEGEPS (information Offices);
4. High Schools (Guidance Offices);
5. Chairpersons of all Concordia departments;
6. CEGEP representatives;
7. Faculty and Staff, directly or indirectly, involved in the Women's Institute.

Additional categories to receive brochures include:

1. School Boards
2. Public Libraries
3. Women's Organizations
4. Feminist Publications
5. Hospitals (Directors of Nursing)
6. Concordia Student Services
7. T.V. Stations
8. Radio Stations
9. Newspapers
10. First year students for 1978-79
11. Universities having Women's Studies Programmes (Canada and U.S.)
12. Community Businesses

Concordia women's college is designed to make trouble

By DAVID LISAK
for The Gazette

Bob Wall thinks a university should make trouble.

"If the public is generally appy with a university then somehow there's something wrong with that university."

So to keep Concordia University provocative, the 41-year-old Provost of Colleges at Concordia has given full support to the university's new women's college.

"I have no doubt that the women's college will stir up lot of trouble in the university, but I think that's good — that's a sure sign of health," he said in an interview.

Wall is the man responsible for the creation at Concordia of a number of small colleges, each handling a separate theme. Scheduled for opening next September, aside from the women's college, are liberal arts and religious studies colleges.

The new independent institute for women's studies at Concordia is the brainchild of two of the university's professors. Christine Allen, 37, and Allannah Furlong, 29, with the help of other professors and students, male and female, worked on the proposal for a women's college for over a year before it was accepted.

Their work culminated in a 50-page brief to the university's Senate, outlining the need for a women's college at Concordia. In support of their brief, Allen and Furlong handed out a phone-book-sized package of re-

search material to each senator.

"I think that those who were opposed, weren't opposed enough to really study the dossier," Wall said. "I think they were quite intimidated by the amount of research..."

Not just a fad

"I was dubious at first myself," Wall admitted. "I thought it was just another fad, but I was wrong."

Overcoming prejudice in people's minds about the need for a women's college was the greatest obstacle, Allen says, "but once that was overcome, things went very smoothly."

By an almost unanimous vote, the Senate accepted the proposal to set up what Allen calls the first women's college in North America which has women's studies as its theme.

"Other women's colleges have been created, but always around some other base, such as liberal arts or secretarial skills," Allen said.

Aside from offering

courses in women's studies, the college will become a forum where women can discuss problems which confront them, "both in the university and out in the real world."

Detrimental

"Recent studies show that co-educational settings are detrimental to women's education. Women need a separate base to give them the support they need to achieve academically," Allen said.

"Men are naturally surrounded by a network of male models to follow, whereas women have few, if any. In some departments in this university there aren't any female faculty."

Wall says he has been convinced by the women's arguments.

"Women need something special. Some of my colleagues ask me why there shouldn't be an institute for men's studies — well the men haven't needed one. The whole university is an institute of men's studies."

One of the more convincing claims included in the

women's brief, according to Wall, is that many of the major U.S. women's colleges have begun to reassert themselves as strictly women's institutions.

"I had been under the impression," Wall said, "that these colleges were turning toward more co-educational settings, but this is not the case."

"I spent a long time talking with the people at Smith and Barnard, and they feel they can do more for women as women's colleges than as co-educational institutions."

Allen and Furlong say they hope to attract 100 students for the opening semester next September, and look forward to an enrollment of 500 by 1981.

The college will definitely have a "provocative role" in the university, Furlong says and will get involved in a wide range of issues affecting women.

"We will be constantly reminding the university of sexist biases, whether they be in hiring policies or in course curriculum."

The Gazette
19/5/78



Professors Allannah Furlong, left, and Christine Allen started women's college

The women's movement makes up for lost time

By ANN LAUGHLIN
of The Gazette

"The momentum of that rush of activity in what is still a short period of time is what makes the Quebec women's movement so dynamic."

— Mair Verthuy

Mair Verthuy is principal of Concordia University's Simone de Beauvoir Institute, named for the French existentialist thinker and writer who is one of this century's best-known feminists.

The institute claims to be the first university department of women's studies in the world.

It is thus a unique vantage point from which to view Quebec's healthily kicking feminist movement which, though it got off the ground a little later than others, has made up for lost time in a decade of enthusiastic activity. It is even the envy of similar movements elsewhere.

Still trying to strike a working balance between the demands of women who want sweeping changes now and others yet rooted in more traditional values, the Quebec feminist movement counts 450 groups reaching out to women in a variety of ways.

For example, a well-worn brick house on St. Urbain St. gets 18,000 calls a year from women looking for help.

They climb up the sagging front steps and get counselling in how to look after their own financial affairs, how to deal with a landlord who won't make repairs, how to get the confidence to brave the job market.

They telephone the more than 30 volunteers rotating shifts on the six incoming lines asking where to get legal advice for a son in trouble, how to get aid in bringing up a family alone, what to do about debts that just stripped the living room bare because the furniture has been repossessed.

"We try not to duplicate services that are available elsewhere," says Mona Forest, co-ordinator of the Women's Information and Referral Centre, one of the longest-running of the women's help centres born in the late-blooming burst of feminist activity in Quebec in the early 1970s.

"But the social agencies don't respond to the new awareness of women, they don't know what it's like to be 40 and suddenly have to go out looking for a job because your husband's gone and you have children to feed," she said.

"Each woman has to be important."

In the book-lined office she occupies as the Simone de Beauvoir principal, Verthuy told *The Gazette* that this province's approach to the importance of women has been more politicized than in other parts of Canada.

"In Ontario, for example, women's groups organize around a single issue like day care or abortion and agitate for change on that problem," she said. "In Quebec, there is more global analysis, more thinking and acting in terms of how issues relate to change in the whole of society."

"Toronto women envy that very much."

Verthuy said this greater political sophistication in the Quebec women's rights movement arises at least in part from the long ongoing debate over the province's independence which has given thinking in political terms a more day-to-day familiarity.

Ironically, it was frustration over political processes which gave Quebec feminists both their greatest impetus in the early 1970s and now disillusioning taking stock after 10 years of all-out activity.

Feminist awareness came late to tradition- and church-bound Quebec. Women could not even vote in a provincial election until 1940. (The other Canadian provinces gave women the vote about the same time the federal government granted women's suffrage in 1917).

There have long been women's service groups and church-affiliated social and cultural groups in the province. But it was not until the mid-sixties that non-church-affiliated groups devoted to women's concerns began to appear. Compared to the bra-burning, abortion-on-demand demonstrating, man-as-enemy shouting organizations in the United States they stayed strictly non-controversial.

"The real period of crystallization came around 1970 and everything has happened very quickly since," said Verthuy.

In 1970, women who had channelled their energies into the independence movement in hopes of a new dawn for everyone began to realize that separation was not necessarily going to change the social order for women and that women's rights were a low priority for male leaders.

Women in the Front de Liberation du Quebec (FLQ) which brought urban guerrilla tactics to the province's separatist movement, found all they were

doing was making tea and coffee as usual. There was great disappointment when the FLQ manifesto of October, 1970, sidestepped the issue of women's rights completely.

The time had come for women to work in their own movement and groups began to mushroom.

Quebec has a Council on the Status of Women, set up by the Liberal government of Robert Bourassa, which has produced several excellent studies of women's issues, including a comprehensive report containing 306 recommendations to the current provincial government.

What happens to these recommendations, however, is becoming a source of irritation and disappointment to several women's groups which had hoped for change when the more socially-oriented Parti Quebecois government came to power in 1976.

While in opposition, the PQ vigorously attacked the inadequacies of day care in the province and brandished a party program replete with sections on child care allowances, civil code reform and the like.

Almost three years after it took power, however, the province's day care system still handles barely 20 per cent of the need and little of the PQ's policy affecting women has seen the light of day.

Women ignored by government

"There is disillusionment," said Marcelle Dolment of the Réseau d'Action et d'Information pour les Femmes (RAIF), considered one of the more avant-garde of the major Quebec women's groups.

"Women still don't exist for this government," she said in a telephone interview from her Quebec City home.

"The government demands from the rest of Canada respect for independence but that is precisely what they are turning around and refusing to give to women," she said. "It's hypocritical and in that sense perhaps this government is worse than the others."

Dolment, whose group keeps an eye on legislation and presents briefs at

every possible government hearing, such as the recent one on civil code changes regarding women and property, said what is needed is a change in society's mentality.

"Government thinking is in terms of the family as a unit with the male head," she said. "A guaranteed income is always dependent on the man's income, even though a woman with a working husband can be poorer than a woman on welfare because her husband gives her nothing."

Brushing aside radical groups' contentions that governments are part of a male chauvinist plot, Sheila Finestone, head of the province's largest women's rights organization, said it is more a question of men just not thinking.

"For example, the federal government's tightening up of eligibility for unemployment insurance was aimed at eliminating abuse but in effect hit hardest at women who work part time because of family commitments or because that's the only work available to them," she said.

Fighting that kind of shortsightedness and providing take-control-of-your-life-into-your-own-hands education courses for women has been the work of Finestone's 130,000-member Federation des Femmes du Quebec. It was founded in 1965 at the instigation of Therese Casgrain, a long-time civil rights fighter and pioneer of Quebec feminism, to take advantage of interest and events marking the 25th anniversary of women's suffrage in the province.

Finestone slipped easily back and forth from French to English as she discussed the economic concerns of Quebec women during an interview that doubled as a sandwich-at-the-desk lunch.

She bristled slightly at suggestions from Concordia's Verthuy and other feminist groups that Anglophone women have been disappointingly absent from the feminist movement, segregating themselves into small suburban groups or the traditional service clubs.

"There has been a tendency for some of the Anglophone women's groups to be absorbed by institutions like the YWCA or Centraide or to stay in more traditional areas," she said. "But a lot

of the problem arises from the Anglophone media in Quebec ignoring the feminist movement here, of not giving women information on what is going on and how they can take part."

The federation sees part of its role as providing a louder voice through coalition for smaller groups concerned with particular issues like day care, abortion, the kidnapping of Dalila Maschino, by her Algerian brother.

This stems from its middle-of-the-road position between more radical, and more conservative groups on the feminist spectrum.

Values of most are fundamental

For example, the federation is far from the abortion-on-demand stance of some groups. But its support of therapeutic abortion in conjunction with clinics providing a full range of family planning and counselling services is too radical for AFEAS, the other major women's group in Quebec.

The first non-church-affiliated women's group in Quebec, AFEAS has its roots in rural as well as urban Quebec. Sixty-three per cent of its members are housewives and most subscribe to what president Solange Gervais calls fundamental values.

"You can't lose credibility with these people by taking extreme stands," said Gervais, a long-time women's rights activist and mother of seven who lives on a farm at Herouxville near Trois-Rivieres.

Setting aside some of their differences on certain controversial issues for coalitions with appeal for a broader number of Quebec women is seen by many as the next step if the women's movement is to make gains from the government.

What has been demonstrated to date, believes Finestone, is that Quebec's women's movement is a mature and constructive thing not out to trample men into the dust.

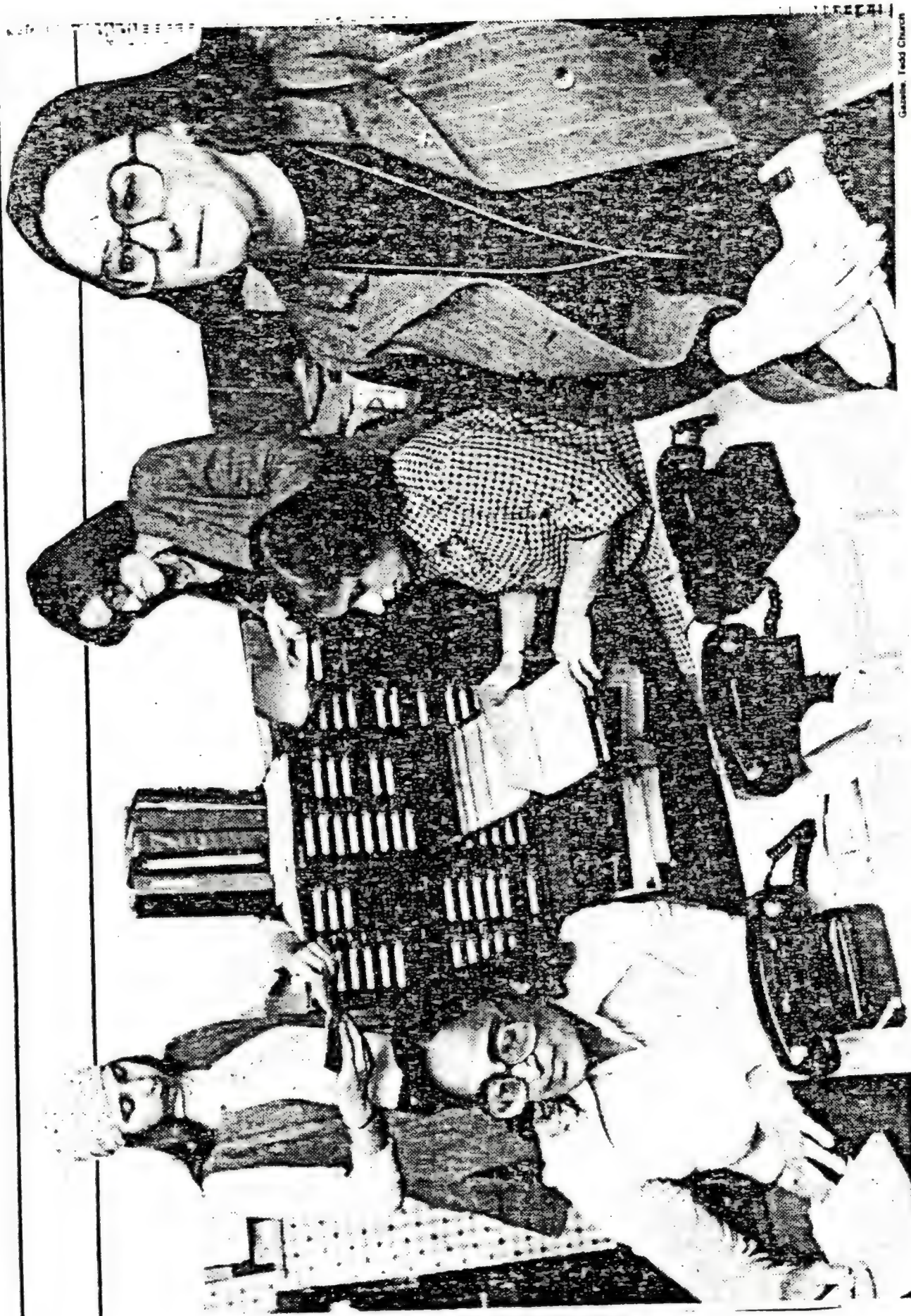
"Equality does not mean attacking anyone or doing away with men," she said. "It means letting women be equal to the best in themselves."

"I think by that definition, most women will find they are feminists."



SHEILA FINESTONE
"Men just don't think"

MAIR VERTHUY
"Toronto women envy us"



Gazette, Todd Church

Mona Forest (right) and staff at Women's Information and Referral Centre: "Social agencies just don't respond to new woman."

Le 1er Institut DES ÉTUDES DE LA FEMME NAÎT!

C'est le premier et l'unique... au monde, croit-on. Des universités de femmes, on en compte un certain nombre, mais les études n'y sont pas nécessairement axées sur la femme — son rôle, ses différences avec l'homme, sa psychologie, l'attitude historique envers elle, etc.

Voici que l'Université Concordia vient de mettre sur pied — il commencera à fonctionner dès septembre — le premier institut des études de la femme. On lui a donné le nom de Simone de Beauvoir en hommage à celle en qui on reconnaît la fondatrice des études contemporaines sur la femme.

Un programme d'études de la femme existait à Concordia depuis presque huit ans, mais dans le cadre de cours interdisciplinaires ou d'autres spécifiques. Au moment où l'administration de Concordia était à créer un petit nombre de collèges universitaires à l'intérieur de la Faculté des Arts et Sciences, chacun avec sa philosophie et ses buts bien distincts, histoire d'aider les étudiants à personnaliser leur vie universitaire, on s'est dit que c'était le temps ou jamais de créer un institut des études de la femme.

La directrice

Mair Verthuy, du département des études françaises, qui enseignait déjà la littérature française et québécoise au féminin, la traduction, le théâtre (français) et la linguistique, fut un des professeurs à désirer le plus ardemment la création de l'Institut des études de la femme. Elle vient d'en être nommée directrice. Femme d'action autant que d'esprit, ayant à cœur l'évolution totale de la femme, elle et les 40 membres actuels — professeurs, personnel, étudiants — de l'Institut, ont élaboré un projet bien structuré, mais assez souple pour laisser place à l'expansion, à l'avancement, etc.



Photo Le Journal — André VIAU

Mair Verthuy, directrice du nouvel Institut Simone de Beauvoir pour les études de la femme qui commencera à fonctionner en septembre à l'Université Concordia.

«Ouvert à tout le monde — hommes et femmes — nous avons voulu que l'Institut ait des structures très démocratiques et que tous — étudiants, professeurs et personnel — deviennent membres à part entière de l'Institut en ce sens que tout le monde participe collectivement à son orientation, à son évolution, à la prise de décision eto...»

Une politique démocratique

«De plus, cette politique vise à permettre aux femmes de s'affirmer, de développer leur potentiel personnel, social et intellectuel au maximum», explique Mair Verthuy.

Quant au point de vue académique, pour être membre, il faut d'abord s'inscrire à un simple certificat ou au baccalauréat à l'intérieur de la Faculté des Arts et Sciences. Il est à noter qu'un étudiant peut y prendre un cours par année, le jour ou le soir.

Pour atteindre le certificat ou baccalauréat, il suffit de suivre trois demi-cours dans le programme interdisciplinaire, déjà existant, d'études de la femme, et d'obtenir 9 crédits dans le nouveau système.

Disciplines axées sur la femme

Les disciplines qui concernent plus précisément la femme sont, entre autres, la psychologie (différence entre les rôles féminin et masculin), la sociologie (rôle de la femme dans la famille), la théologie (attitude historique de l'église catholique face aux femmes).

Les projets de cours sont nombreux, tels français, anglais, langue seconde, textes écrits par des écrivains canadiens ou québécois et sans stéréotypes sexuels, démystification des mathématiques, des sciences politiques, etc.

Il est à noter qu'une étudiante francophone peut suivre les cours en anglais et rédiger ses travaux en français, ou se spécialiser en études françaises. De plus, le Centre

des étudiants accueille les étudiants sans diplôme collégial ou secondaire et leur offre un cours préparatoire aux études universitaires, sous forme d'ateliers. Il n'y a aucuns frais de scolarité pour les gens de 65 ans et plus, Concordia en compte déjà un certain nombre.

Un immense réservoir de ressources

«En plus des buts académique et social que nous poursuivons à l'Institut, nous avons aussi pensé à un but communautaire, ajoute la directrice, Mair Verthuy. Nous entendons travailler avec les organisations de femmes à l'exté-

rieur de l'université. Nous désirons être un centre important de ressources à la communauté. Ainsi, des recherches, études (qui peuvent être accréditées) pourraient être faites sur les femmes immigrées, les vieux, sur ce qui arrive aux femmes après l'université, etc. Nos étudiants pourraient faire des stages dans différents centres — viol, foyers de vieux, etc. Nous considérons que la recherche est fort importante dans un lieu comme le nôtre, mais nous voulons qu'elle soit ancrée dans la réalité, pratique et être complète».

Promouvoir la compréhension du rôle historique et contemporain de la femme dans la société, découvrir et développer son potentiel personnel, social et intellectuel, fournir un cadre affectif et exemplaire et participer à la transformation de la condition humaine, voilà les grands buts que s'est donnés l'Institut Simone de Beauvoir, pour les études de la femme. Pour renseignements: 879-5881.

À Montréal

Un 1er institut basé sur l'étude de la femme naît

par Solange GAGNON

«L'Institut Simone de Beauvoir de l'Université Concordia à Montréal est le seul du genre à exister! Il existe déjà des universités de femmes aux Etats-Unis et en Angleterre, mais aucun institut n'a pour base académique l'étude de la femme», explique Mair Verthuy, la directrice.

L'étude de la femme, étude historique, sociologique, économique, tel sera le but ultime de l'Institut Simone de Beauvoir, lequel a d'ailleurs failli s'appeler Thérèse Casgrain. Depuis huit ans déjà, «Etude

de la femme» était un cours interdisciplinaire à Concordia, où Mair Verthuy enseignait la littérature au féminin.

Promotion de la femme

Née dans le pays de Galles, Mair Verthuy, qu'on se rassure!, est mariée... avec le même depuis 23 ans. Elle est la mère de deux filles: Véronique, 22 ans et Joanna, 20 ans. Quel accent suave elle a! Et quelle tête heureuse, lrisée, grisonnante, sur un corps de femme forte de l'E-

vangile... Etablie au Canada depuis 19 ans, Mair Verthuy a vécu 6 ans à Toronto. Elle vit à Montréal depuis 13 ans et elle travaille depuis le même nombre d'années à Concordia.

L'Institut Simone de Beauvoir donnera à sa directrice un travail monstre! Né il y a 15 mois, l'Institut s'inscrit dans la fusion des facultés des arts et des sciences des campus Loyola et Sir George William et dans la création de collèges universitaires véhiculant une philosophie précise. «Avec le cours «Etude de la femme», tout était prêt pour donner naissance à cet Institut ayant pour philosophie la promotion de la femme» explique Mair Verthuy.

«Il faut être membre»

Le tout nouvel Institut Simone de Beauvoir se fixe des buts passionnants. «Nous voulons promouvoir la situation de la femme, l'encourager à prendre sa vie en main, par le biais des études académiques. Nous voulons ensuite, et c'est extrêmement important, faire participer les étudiants à une activité parascolaire, à un comité quelconque. Chaque personne ne pourra rester membre de l'Institut, si elle ne participe pas activement aux réunions, aux assemblées. Dans un troisième temps, l'Institut se fixe un but communautaire: collaborer avec des organisations de femmes s'intéressant à la situation féminine, pour s'entraider», dit Mair Verthuy. Tout ça prévu dans un sens universitaire, c'est-à-dire cours ou ateliers académiques crédités.

«Mais attention! insiste Mair Verthuy. L'Institut Simone de Beauvoir n'est pas un lieu pour militantes féministes, mais un milieu offrant aux femmes de toutes les tendances la possibilité d'échanger leurs vues, tout en étudiant.» Bien entendu, les cours seront en anglais pour la plupart.





Maïr Verthuy, à la tête
du premier institut
d'études féminines au monde:

«Ce qui se fait
de plus important
au Québec,
en ce moment,
est fait par
des femmes»...



Dès le mois de septembre, le nouvel Institut Simone-de-Beauvoir sur l'étude de la femme ouvrira ses portes à l'Université Concordia. A la mi-août, on retrouve sa directrice, Mair Verthuy en plein déménagement. Dans quelques semaines, c'est rue Bishop, dans une belle vieille maison qu'elle rencontrera ses anciennes et nouvelles élèves et qu'elle et ses collègues dispenseront les connaissances dans toutes les disciplines se rapportant à la condition féminine. Mair Verthuy y continuera, comme elle l'a fait au cours des dernières années, à enseigner la littérature au féminin.

Ce projet a été pensé et désiré par la direction du département Arts et Sciences de Concordia depuis quelques années; il a soulevé l'enthousiasme de bon nombre de professeurs, hommes et femmes; pour la directrice, il représente la réponse à un besoin d'autant plus pressant que, selon elle, les femmes du Québec sont en train de s'affirmer d'une

façon de plus en plus directe et constante. Les écrivains en particulier.

«Quand Je regarde ce que font ici, dit Mair Verthuy, des femmes comme Madeleine Gagnon, Nicole Brossard, France Théoret, Luky Bersianik et les autres, Je constate qu'elles ne peuvent plus dissocier ce qu'elles sont de ce qu'elles écrivent. Et vice ver-

texte: Madeleine DUBUC
photos: Paul-H. TALBOT

sa. Engagées dans la découverte de leur condition de femmes, elles se sont inventé un langage de femmes, suivant sur ce terrain les Françaises Annie Leclerc, Marie Cardinal, les soeurs Groult et leur maître à toutes, Simone de Beauvoir»...

«Ce en quoi elles sont bien en avance sur leurs consœurs anglophones canadiennes, plus conformistes peut-être, qui semblent avoir peur de se compromettre dans leurs écrits et qui hésitent à se classer comme

féministes de peur de perdre un public lecteur»...

Femme d'action

Mair Verthuy, au nom quelque peu exotique, est née au pays Galles dans une famille où, dit-elle, tout le monde était syndicaliste. Elle a étudié à Londres et été à l'emploi du Oxford University Press à titre de réviseur avant de déménager au Canada il y a 19 ans.

Depuis 13 ans, elle enseigne à l'Université Sir George Williams, devenue depuis sa fusion avec Loyola, Université Concordia. Elle a également tâté de politique et appartient «évidemment» au NPD. Aux dernières élections provinciales elle était candidate-malheureuse de l'Alliance démocratique. Elle est membre sympathisante active de mouvements de femmes au Québec et professe pour les Québécoises une admiration non déguisée, n'hésitant même pas à dire que ce qui se fait de plus important au Québec en ce moment est fait par

«Les Québécoises font incontestablement la littérature la plus importante au Québec, dit-elle. Et dans les autres domaines, leur éveil est surprenant. Elles envisagent la politique d'une façon fort réaliste et apportent à la chose une réflexion profonde. Dans ce domaine, on ne leur fera plus accepter n'importe quoi. Au sein des syndicats également, elles se posent des questions et en posent aux dirigeants. Ce qu'on leur a promis, elles l'exigent.»

«Les Québécoises d'aujourd'hui, dit Mair Verthuy, exigent des garanties.»

L'Institut Simone-de-Beauvoir

La nouvelle directrice ne se fait aucune illusion sur la somme de travail que représente l'organisation d'un Institut comme celui dont elle rêve, qui, entre parenthèses, a bien failli s'appeler «Thérèse-Casgrain» si la littérature n'avait pas prévalu dans le choix du nom sur l'action

politique et sociale. «Nous n'avons pas d'histoire derrière nous, dit-elle. Tout est à faire. Nous rêvons d'un centre de travail où l'entraide, le support moral seraient de mise, avec conseillers pédagogiques, avec animateurs travaillant sur une base démocratique.»

A celles — et ceux — qui s'inscriront à l'Institut au cours des prochaines semaines avec l'intention d'y préparer un brevet, certificat ou baccalauréat, on offre un échantillonnage de cours imposants. Signalons les cours de sociologie (la femme dans la famille); théologie (l'Eglise catholique versus les femmes); littérature au féminin (étude d'auteurs français au premier trimestre, d'auteurs québécois, au second). D'autres cours, moins conventionnels peuvent être envisagés: démystification des mathématiques, des sciences politiques et économiques, etc.

L'Institut, cependant, dans l'esprit de sa directrice n'arrête

pas là son travail. Il devra devenir un centre de promotion de la femme, un lieu de rencontres, d'échanges. Sans tomber pour cela dans le piège de «centre de rencontres pour féministes». Après consultation avec les étudiantes, les plans s'élaboreront et les mois qui viennent pourront voir s'organiser des ateliers divers: étude des conflits pour les femmes vivant entre le bureau et le foyer; intégration des femmes immigrantes; ateliers d'écriture; initiation à l'auto-défense et bien d'autres choses.

«Simone de Beauvoir prête son nom à l'Institut, dit Mair Verthuy. Ce n'est pas par hasard. Cette femme, vivant dans un contexte différent, a ouvert les vues sur le monde aux générations qui la suivent. Elle a dû, en littérature, se transformer avec le temps, apprendre à ne plus rivaliser avec les hommes, se faire accepter. Sans elle, il aurait fallu enfoncer bien des portes.»

A la tête
du premier
institut
d'études
sur la femme

La Presse
27/6/78



Le professeur Mair Verthuy vient d'être nommée directrice de l'Institut Simone de Beauvoir de l'Université Concordia, le premier institut d'études sur la femme créé en Amérique du Nord. Il fait partie des trois «collèges» établis cette année pour créer un milieu plus humain dans cette université de 26,000 étudiants. Il commencera ses activités en septembre.

Les Femmes de l'Année au Salon de la femme Deuxième Rose d'Or pour Dominique Michel

par Lily TASSO

C'est à Dominique Michel que le public a décerné la Rose d'Or au gala «les Femmes de l'Année» qui avait lieu hier au Salon de la Femme, la désignant ainsi comme l'artiste la plus populaire pour la deuxième année consécutive. Elle a remporté ce trophée sur quatre autres finalistes: Juliette Huot, Suzanne Lapointe, Nicole Martin et Ginette Reno.

C'était un gala assez exceptionnel que celui de ce dixième Salon de la Femme, animé par Serge Laprade, assisté de Nicole Germain. Celle-ci est aussi la présidente du jury qui a choisi les personnalités féminines de l'année dans différents domaines et distribué des mentions honorables à cinq associations féminines pour leur contribution à l'amélioration de la condition féminine.

Les autres membres du jury sont: Mmes Claire Harting, du *Journal de Montréal*; Monica Mâffe, de *Nouveau Départ*; Suzanne Monange, de *CKVL*; Claudette Tougas, de *LA PRESSE*, et Anne Usher, du Conseil du Statut de la Femme.

Ont donc été honorées hier: Soeur Denise Lainé, du Centre social d'aide aux immigrants, pour son action sociale; Mme Yvonne Morissette, directrice-

adjointe du Service Bénévole de Montréal Inc., «parce qu'elle incarne le principe même de la disponibilité»; l'honorable Gabrielle Vallée, juge en chef associé à la Cour supérieure du Québec, «pour l'intensité de son action au niveau de l'Assistance judiciaire du Québec»; l'organisme Au Bas de l'Échelle et l'Association du personnel domestique, «pour s'être acharnés à défendre les droits des femmes domestiques, des serveuses de restaurant et employées de bureau auprès des systèmes législatifs et cléricaux».

Dans le domaine de l'éducation, c'est Mair Verthuy, de l'Université Concordia, présidente de l'Institut Simone de Beauvoir, qui a été honorée pour avoir été à l'origine de l'enseignement des femmes écrivains françaises et québécoises dans le cadre des Etudes de la Femme, un programme avant-gardiste.

L'animateur Alain Montpetit a reçu au nom de sa soeur Francine, rédactrice en chef de *Châtelaine*, absente hier, le parchemin honorifique soulignant son apport au monde du journalisme. «La qualité de l'information, la rigueur et l'envergure du magazine qu'elle dirige en font une tribune féministe et sociale de première importance», dit la citation.

Simone Lamontagne, fondatrice d'écoles de clowns représente le domaine des loisirs créateurs; le Dr Gloria Jellu, professeur de pédiatrie à l'Université de Montréal, a été honorée pour la clinique de protection de l'enfance qu'elle dirige à l'hôpital Sainte-Justine; quant à la syndicaliste Madeleine Parent, elle a été choisie pour avoir mené depuis plusieurs années, «avec énergie et constance, une lutte farouche visant la défense des droits des ouvrières».

Femme de l'Année en 1972, Solange Chaput-Rolland a reçu un rappel de prix pour «la qualité et l'importance du document qu'elle a fourni au sein de la Commission Pépin-Robarts».

Enfin, le jury a attribué son prix spécial à Françoise Gaudet-Smet, écrivain, conférencière, et «chef de file dans le domaine de l'éveil des femmes au Québec».

Cette année, le jury a tenu à souligner l'excellent travail de cinq organismes féminins: l'AFEAS (Association féminine d'éducation et d'action sociale), le Centre de Référence et d'Information pour femmes, les Cercles de Fermières de la province de Québec, la Fédération des Femmes du Québec et le Conseil du Statut de la Femme, un organisme gouvernemental.



Photo ARMAND TROTTIER, LA PRESSE

Rose d'Or en main, Dominique Michel salue «son» public qui l'a élue pour la deuxième année consécutive, l'artiste féminine la plus populaire.

Opens in Montreal in September

Women's college a 'first' in Canada

Canada's newest women's college will open this September at Montreal's Concordia University.

The college will be known as the Institut de Simone de Beauvoir, and will offer a women's studies course as its academic base. Other courses are still to be announced.

In a 30-page brief to the university's senate, organizers said a women's college would serve a four-point purpose:

- To break down traditional sex-linked job ghettoes.

- To sensitize women, and men who will be working with women, to the untapped resources of women in traditional jobs.

- To train students for new sex-linked jobs, such as directing an affirmative action program, government consulting on the status of women and the teaching of women's studies programs.

- To instill confidence in women to pursue meaningful careers.

Faculty and student places will also be available to men. Said the brief: "There are practical and career-oriented

reasons for attracting (men). Any professional or manager working with women — such as psychologists, sociologists, community organizers, public administrators, personnel officers, etc. — would benefit from an increased knowledge and awareness of the particular issues and problems relating to the situation of women."

The organizers say women who graduate from female institutions are more likely to pursue further education and achieve career success. It was found that between 1912 and 1960 in the United States there was a statistically higher number of achievers among women's college graduates than those who had studied at co-ed institutions.

"Consistent with these observations," says the brief, "is the suggestion that a favorable climate for women students who are intellectually motivated and capable is one that conveys to them a sense of being in an environment where there are other women seriously involved in a variety of academic pursuits."

The brief also emphasizes the need for active female role models for students.

The institution was named after French author and philosopher Simone de Beauvoir after several other suggestions, including Nelli McClung, Therese Casgrain and Emily Carr, were rejected.

Toronto Star

28/3/78

New centre studies women

*University throws light
on the female half of history*

By Doris Hopper Toronto Star

MONTREAL — She runs a hand through her long, black hair, throws back her head, and suddenly she's like Rodin's bronze statue, The Thinker, come to life in female form.

Maureen Durley, 37, a professor of history and expert in medieval studies, is deep into telling how *wrong* were those male-written, romantic stories filled with Lancelots and Galahads and swooning Guineveres.

"If you research the letters and journals written by women in the medieval era, they're talking about a horrid life with no birth control, tortuous childbirth, babies who died and warrior husbands who were brutal lovers," she says.

Discussions like this, throwing light on the realities of women's lives and contributions down through the ages, are common at Concordia University's new Simone de Beauvoir Institute for Women's Studies.

The institute, which officially opened in September, is the first academic facility in Canada solely dedicated to the study of women.

Key book

Located in a three-storey, Old-Montreal style house at 2170 Bishop St. on the downtown campus, it's named for the great female French existential thinker, political activist, novelist and author of *The Second Sex* — one of the key books on the role of women in society.

Simone de Beauvoir Institute is the result of a decision by Concordia's board of governors to become one of the few Canadian universities granting a bachelor of arts degree with a major in women's studies.

The degree itself is granted by the university. The institute, which has no faculty, was designed as a support centre providing a unique setting for lectures, special discussion groups and tutors, and extra-curricular activity such as self-defence courses, art classes and plays featuring women's themes.

Its principal, Mair Verthuy, says: "We're aiming to have Concordia grant a master's level degree in women's studies soon — except we'd like to call it a Mistress of Women's Studies. We're out to change the whole academic vocabulary."

A long-time supporter of women's studies, Mme Verthuy is a powerhouse of a woman who looks like a young Simone Signoret. She is a faculty member of the university's French department and gives a women's studies course called French Women Writers.

Research forum

She's Welsh-born, British-educated, and married to a Frenchman with whom she immigrated to Canada in 1959. A mother of two, she lived in Toronto and taught in secondary schools there in the 1960s before moving to Montreal.

In addition to her university teaching job she's co-editor — along with Shelagh Wilkinson of Metro's Centennial College — of a new journal called *Canadian Women's Studies* that offers a forum for academic research findings about women and for articles by leading women in Canada.

"In 5,000 years of human history, very little has been researched and recorded about the female one-half of the human race," says Mme Verthuy, explaining why a special nurturing environment is needed for scholars in this field.

"We have the whole of history to re-

investigate. We have every discipline to re-examine. If women's studies is a fad, it's a fad that's going to last a couple of hundred years. We've got that much work to do."

Study of women began to sprout in various Canadian and U.S. universities about 10 years ago. It was started primarily by feminist female scholars and propelled by the women's movement.

Critics said the fad would fade, acknowledges Christine Allen, 38, Concordia's co-ordinator of women's studies, who launched the university's first course in this field in 1969.

"Today we're not getting the male students who walked in with their shirts open, bare chests showing, to guffaw," says Ms Allen, who is an associate professor of philosophy.

Today in Canada, 39 universities offer some courses in women's studies, but their programs may not be officially designated as such.

At York University's Atkinson College in Metro, for example, mature students can choose courses from various disciplines that focus on women. They'll graduate with a degree in liberal studies.

"We've had four graduates and now

have about 20 students who are in liberal studies with emphasis on women's studies," says Judy Posner, 32, associate professor of sociology and co-ordinator of women's studies at Atkinson.

York's Glendon College has a similar system. You can do women's studies but what you get is a degree in multi-disciplinary studies.

"We have at least four women students pursuing women's studies," says Harriet Rosenberg, co-ordinator.

At the University of Toronto, 27 courses in women's studies are offered and students can graduate with a bachelor degree with a minor in women's studies.

You'll look in vain for a master's degree of PhD in women's studies in Canada.

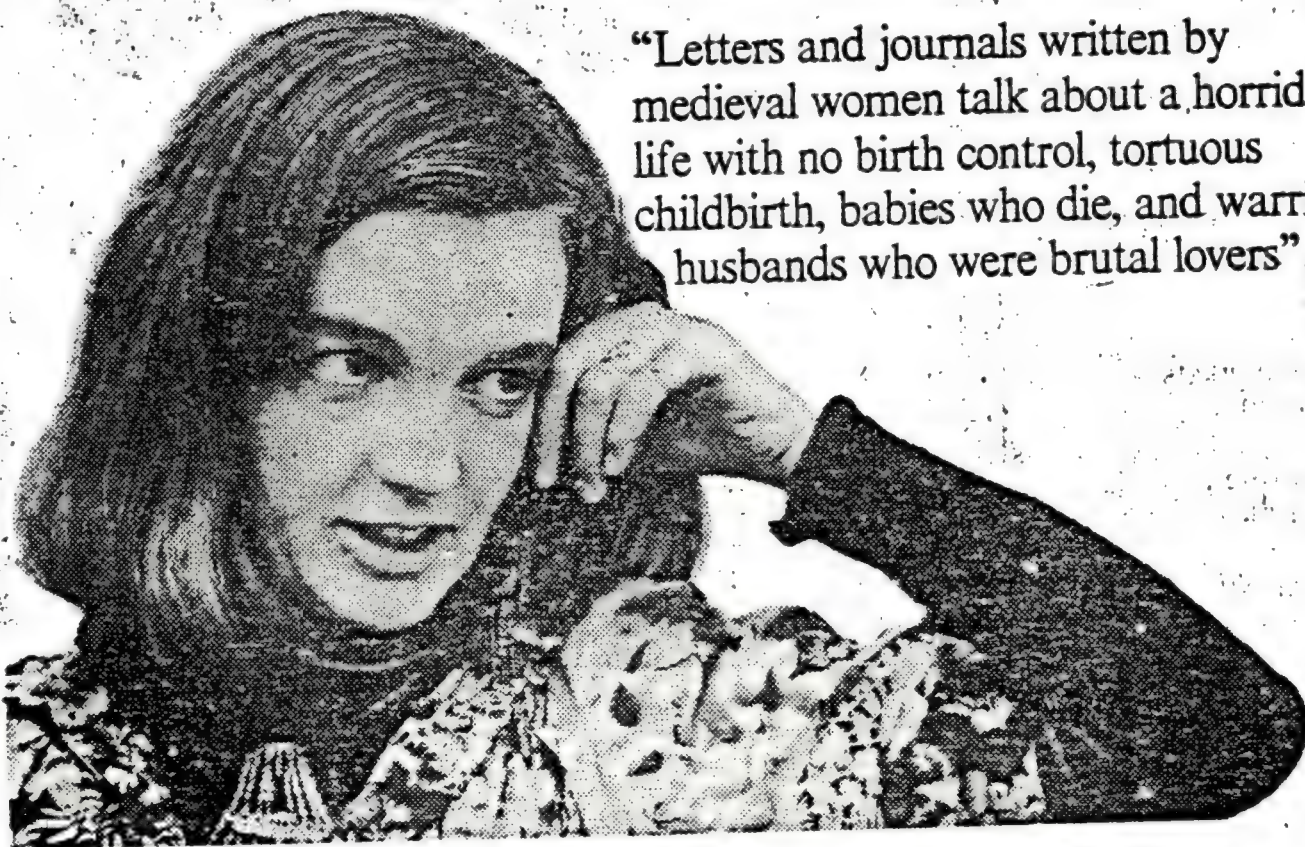
The Ontario Institute for Studies in Education, through its sociology department, offers a "focus," meaning an emphasis, in women's studies.

Dorothy Smith, professor of sociology, calls this "our way of bootlegging studies in without transforming the whole academic world."

"You can't formally get a degree in women's studies at the graduate level."

Until a Canadian university does offer

"Letters and journals written by medieval women talk about a horrid life with no birth control, tortuous childbirth, babies who die, and warrior husbands who were brutal lovers"



Professor Maureen Durley: Forget Lancelots and swooning Guineveres

a master's program, graduates who wish to pursue further studies have to enrol in one of several U.S. universities, according to Mme Verthuy.

At Concordia 40 students, almost all of them women, are going for the bachelor's degree in women's studies.

Students from anywhere in Canada are eligible to enrol. Quebec students must have high-school Grade 11 and two years of study at a College of General and Professional Teaching. Ontario students need Grade 13 and an average of 65 per cent.

3-year course

The 90-credit degree takes three years to complete and requires 36 credits in women's studies.

Altogether more than 800 students, 10 per cent of them male, are taking at least some women's studies courses at largely English-speaking Concordia, which came into being when Sir George Williams University and Loyola College united in 1974.

The Women's Studies Institute, where membership is free, has already attracted 100 students and 40 faculty members. It's run along democratic lines with students, faculty and staff having equal say in its activities.

Scholars in this field are often "very bright students" who enjoy the challenge of defining a new area, who are women's lib-oriented and who believe women should be taken seriously, says Concordia's Christine Allen.

"It's like the discovery of a new continent. It's an incredibly rich area that's been neglected and underestimated for centuries."

Current courses, co-ordinated by Concordia's centre for interdisciplinary studies, include topics like Women and the Law, Women and Religion, Sex Differentiation, and the Sociology of Women.

Some of them are interdisciplinary. Others are given by various departments, such as English, French, history or sociology. The courses are taught by faculty members in these departments although some of these faculty members are also tutors at the institute.

The institute's founders visualize a day when women's studies will all be co-ordinated through the institute itself.

"We're going to be taking over when we can," says Mme Verthuy.

At present about half the courses on women are given at 2170 Bishop St. Others are given at the former Loyola

campus, four miles away, where a "satellite" institute facility operates its own program of extra activities — self-defence classes, consciousness-raising discussions, poetry readings.

Promoters of the institute say graduates will find jobs as teachers of women's studies, directors of affirmative-action programs for women, consultants on the status of women, and as community organizers of women's groups.

In a typical day at the institute, the ideas flow in casual discussions, seminars, and tutor-pupil teaching sessions — always with the aim of correcting past misrepresentations of women and building better knowledge for the future.

Says one student: "Aristotle — the father of modern science — said that women have fewer teeth than men. That was inaccurate, yet it was accepted as scientific fact for centuries."

Another quips: "Plato had better attitudes toward women than Aristotle. He had two girl students in his academy. Maybe he thought they could become 'philosopher queens.'"

In an afternoon discussion group, faces are serious, intent, and debate rages.

'Grow a beard'

"Kant (an 18th century German philosopher) said as soon as a woman tries to reason she might as well grow a beard," points out beardless Marie Mclean, 24, wearing cords, a plaid shirt and boots. She's a Montrealer doing her thesis in women and religion.

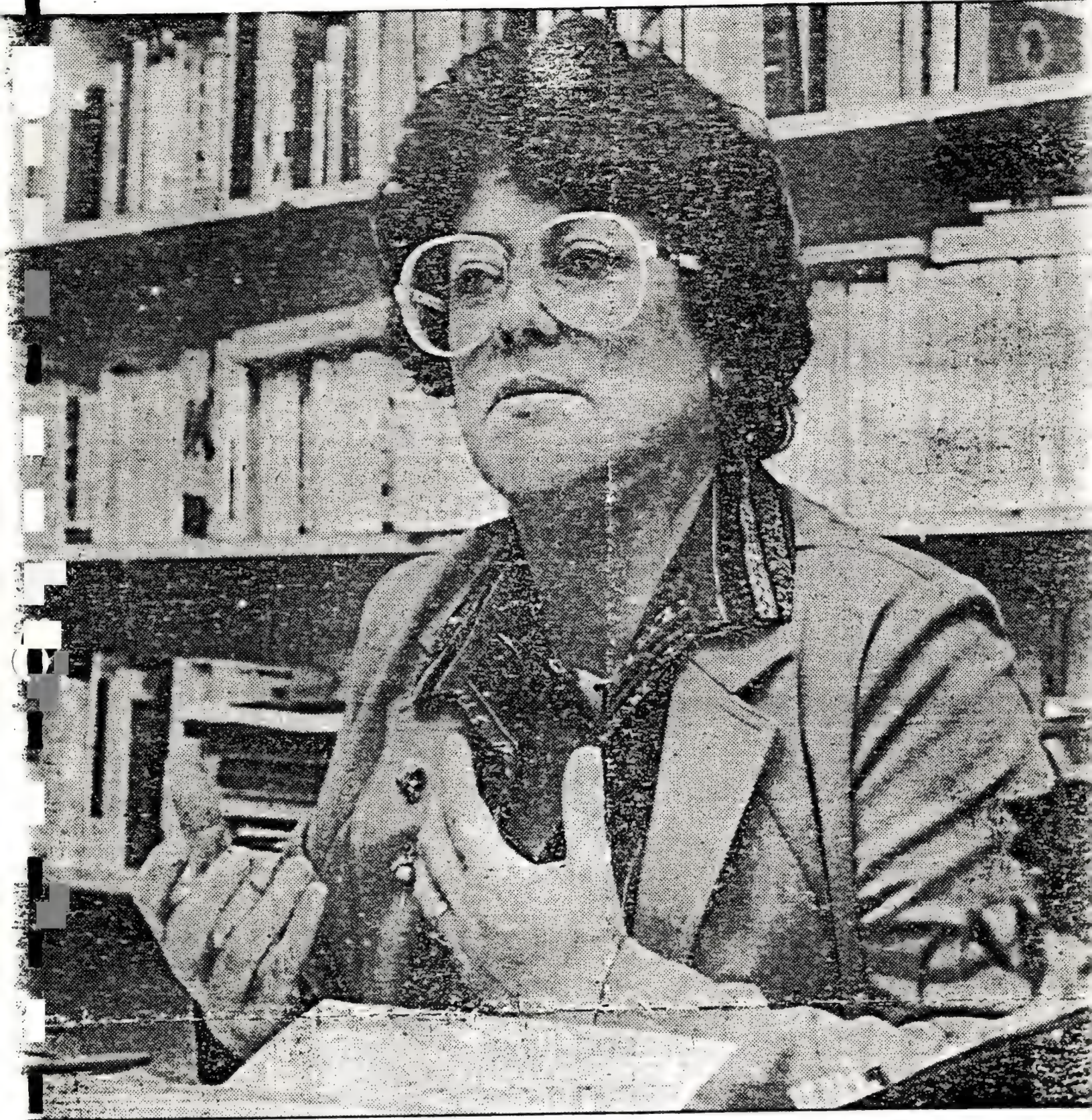
"Women have a rich and valuable history I wasn't aware of," enthuses Barbara Bolton, 22, also a Montrealer. "All the professors are involved in research about women. It's great to have the comfort of an institute that understands the importance of women."

The institute buzzes with talk of plans for yet more activities to highlight or support women. The list of prominent speakers it hopes to attract include Simone de Beauvoir herself.

"We're hoping she might accept an invitation to come in the spring and accept an honorary degree in women's studies," says a member.

Institute founders hope that out of it all will emerge women intellectuals that are honed, brilliant, able to compete.

"We're waiting for the woman graduate who'll write Portrait of the Artist as a Young Woman," says Mme Verthuy.



Mair Verthuy heads new Simone de Beauvoir Institute in Montreal, Canada's first women's studies centre

PERSPECTIVES
10/9/78

Photo Denis Plain — Perspectives



MAÏR VERTHUY
PRÉSIDENTE

DE L'INSTITUT SIMONE-DE-BEAUVOIR **LA SEULE FORCE**
DES FEMMES, C'EST LA SOLIDARITÉ
AM CL SAUT MM

PAR MICHÈLE THIBAUT

Au téléphone, la voix est basse, grave, chaleureuse: «Venez, me dit-elle, mais vous verrez, nous sommes en plein déménagement; c'est plein de boîtes!»

J'ai rendez-vous avec Maïr Verthuy, présidente du nouvel Institut Simone-de-Beauvoir de l'université Concordia. Elle m'accueille dans son petit bureau du département de français, où elle enseigne depuis 1965 et où elle n'est déjà plus tout à fait chez elle. «Nous partons bientôt, dit-elle. L'Institut ouvre en septembre et nous nous installons dans une grande maison, rue Bishop. Une maison magnifique, avec des salons, une bibliothèque.»

Nous, c'est, bien sûr, le personnel enseignant et professionnel de l'Institut mais, dans l'esprit de Maïr Verthuy, c'est aussi — et surtout — la centaine d'étudiantes qui accepteront de vivre cette première mondiale en Amérique du Nord: un centre créé pour permettre à la femme de s'affirmer, de se prendre en main, de développer ses capacités intellectuelles, émotives et sociales à l'intérieur d'une institution d'enseignement.

Il y a dix-huit mois, l'université Concordia décidait, pour raisons administratives, de fusionner les facultés des Arts et des Sciences, ce qui eut pour effet immédiat de rassembler 60 p.c. des étudiants du campus. Pour humaniser la vie universitaire, on songea à créer un certain nombre de «collèges», qui ne

donneraient pas de diplômes mais animeraient la vie sociale et para-scolaire des étudiants qui s'intéressent à une philosophie particulière de l'éducation: études sur les femmes, dans le cas de l'Institut, ou encore philosophie religieuse, sportive, etc.

En avril, une quarantaine de personnes commençaient à travailler au projet de l'Institut Simone-de-Beauvoir — qui ne portait évidemment pas encore de nom: parmi celles-ci, des étudiants, des professeurs, des administrateurs et même du personnel de soutien. Les structures de l'Institut se veulent démocratiques: «Dix professionnels, parmi lesquels des professeurs et des conseillers en orientation, vont travailler directement avec les étudiantes, me dit Maïr Verthuy. Des membres-conseillers seront rattachés à l'Institut et nous ferons aussi appel à des membres extérieurs, probablement des représentantes de mouvements féministes. Il y aura six comités. A l'intérieur des comités, les membres s'élisent eux-mêmes. Les comités font des recommandations au bureau exécutif, lequel est formé d'un représentant de chaque comité. Quatre assemblées annuelles entérineront les décisions du bureau et tous les membres sont tenus d'assister à au moins deux assemblées.

«Cette année, continue Maïr Verthuy, nous comptons accepter une centaine d'étudiantes. Pour devenir membre, il faut ou participer à l'un des comités, ou faire de la recherche dans un secteur qui intéresse de près les femmes. Nous voulons des étudiantes motivées et qui s'impliquent. L'université Concordia offre depuis quelques années des cours regroupés sous le titre général de «Women's Studies»; pour devenir

membres de l'Institut, les étudiantes doivent obtenir 9 crédits parmi ces cours, sur les 90 crédits nécessaires pour l'obtention d'un bac.»

Liens avec les mouvements de femmes du Québec

A l'Institut Simone-de-Beauvoir, tout viendra de la base. Ainsi pour la rentrée de septembre, on n'a que des avant-projets. Rien de définitif. «Nous avons pensé que, si nous arrivions en disant aux étudiantes: «Voilà, comme c'est la première année, nous avons pensé que ceci serait bien», l'habitude serait prise. Nos avant-projets, dont la question des femmes émigrées et la question du travail à temps partiel, nous viennent, d'ailleurs, d'étudiantes déjà inscrites. L'Association des femmes diplômées de l'université de Montréal nous a proposé un comité conjoint sur le conflit carrière-mariage. Un auteur féminin nous demande notre aide pour la production d'un spectacle en novembre. En somme, tout est possible, mais les étudiantes établiront elles-mêmes leurs centres d'intérêt.

«Ce qui nous emballe, c'est la possibilité de créer des liens avec les mouvements de femmes du Québec. Au début, cela prendra nécessairement une forme modeste, mais nous nous voyons entreprendre des recherches conjointes avec la Fédération des femmes

Suite page 4

du Québec, par exemple, ou avec un organisme comme Au bas de l'échelle.»

Parmi la quarantaine de responsables de la fondation de l'Institut, il y en avait, dit Maïr Verthuy, de toutes les tendances: des radicales féministes côtoyaient des traditionalistes, des marxistes, etc. «Cette vision pluraliste s'est avérée extrêmement positive et fructueuse, commente Mme Verthuy, et jusqu'à maintenant la sobriété a présidé à tous nos débats. Je souhaite d'ailleurs que les divergences continuent d'exister; elles sont créatrices. Ce qu'il faut éviter, cependant, ce sont les chapelles, les guerres intestines. Je les ai en horreur!»

Comment devient-on présidente d'un tel institut? «Je suis professeur de français depuis plus de 15 ans, explique Maïr Verthuy. Enseigner, c'est un métier passionnant et qui, de plus, m'a rendue très heureuse. En principe, je ne m'intéresse pas beaucoup à l'administration, à la gestion; mais la perspective de travailler pour les femmes, avec les femmes, dans une liberté totale m'a amenée à poser ma candidature. Je crois à l'enseignement, aux cours universitaires, mais je pense aussi qu'on peut apprendre énormément en dehors des cours. Je cesse d'être professeur, mais je suis toujours avec des étudiants. Puisque nous allons parler et discuter de la vie des femmes, le contact sera peut-être encore plus profond, plus passionnant pour moi.»

Il y a deux ans, à l'occasion d'une communication sur la spécificité de l'écriture féminine, Maïr Verthuy écrivait: «La norme dans cette société, malgré le genre du mot, c'est le masculin. L'homme peut avoir à s'affirmer en tant que noir, arabe, breton, colonisé, exploité, mais jamais en tant qu'homme. C'est lui qui constitue la norme, la réalité, le monde. La femme se voit assigner un lieu précis où fonctionner et ce lieu est un univers confiné, dont le marché, les grands magasins, le bureau, voire l'usine ne sont en fait que des extensions. Certaines se sont pliées à cette oppression et elles en ont tiré gloire, comme ces esclaves sudistes qui aidèrent leurs propriétaires et maîtres contre les libérateurs du Nord. D'autres ont appris à manoeuvrer à l'intérieur de cette oppression pour en tirer le maximum possible. Certaines, enfin, la refusent. Quelle que soit la catégorie, la situation objective demeure la même et tout reste à conquérir.»

Abattre les barrières

Selon Maïr Verthuy, travailler à la libération des femmes c'est valoriser le corps, l'affectivité et la nature, par opposition à ce qu'incarnent et défendent de tout temps les hommes: l'ordre, la logique, la raison. «Les femmes prennent la parole, me dit-elle, parole qui était jusque-là réservée aux hommes. Elles essaient d'abattre les barrières. C'est un travail gigantesque. Il y a cinq ou dix ans, l'idée d'un institut comme le nôtre aurait été impensable. Nous nous situons dans une prise de conscience et dans une prise en main historique.

«Les féministes ont affirmé longtemps qu'il n'y a aucune différence entre l'homme et la femme. On se rend compte maintenant que cette différence existe et qu'elle est importante; la littérature française actuelle, par exemple, tend à dire aux hommes: «Vous avez raison: nous ne sommes pas comme vous; nous acceptons ce jugement et nous le renversons. C'est nous qui allons dans le sens de la vie.»

Si elle fait partie de celles qui refusent l'«oppression masculine», Maïr Verthuy avoue avoir été et être

encore une privilégiée: avoir un père féministe, lire Virginia Woolf à 15 ans et épouser un homme qui croit à l'égalité absolue des sexes — et qui le prouve — ce n'est pas donné à toutes.

Maïr Verthuy est née au pays de Galles, dans une famille militante d'extrême-gauche. «Chez nous, dit-elle, c'était «faire de la politique et mourir». Mon père et ses frères avaient fondé des coopératives dans le pays et mon père fut l'un des organisateurs de la grève dans les mines, en 1926. Il fut ensuite mis sur la liste noire des travailleurs, et la famille dut s'exiler en Angleterre. «A l'étranger», comme disait ma mère.

«Mes parents venaient de familles très pauvres mais brillantes. Mes frères avaient dû abandonner leurs études très jeunes et commencer à travailler. J'étais la cadette, on me destinait aux études. J'ai certainement été très marquée par ce milieu passionné. Très jeune, sur toutes sortes de sujets, je faisais automatiquement des analyses politiques. C'était normal pour moi, puisque j'avais été éduquée comme ça, mais il arrivait qu'à l'école professeurs et étudiants trouvent mes idées un peu saugrenues et surprenantes chez une gamine...»

Elle dit de l'action politique qu'elle a sauvé sa mère. «Mon père, de par ses convictions politiques, était en faveur de la promotion de la femme, ce qui ne se traduisait malheureusement pas toujours par une attitude égalitaire vis à vis de ma mère. Grâce à l'action politique, elle s'est taillé une place en dehors du foyer et de la routine quotidienne.»

Maïr Verthuy n'a pas connu les attitudes chauvines, les «toi, tu n'es qu'une fille» qui parsèment souvent l'enfance et l'adolescence d'une femme. Ses parents, qui la poussaient à étudier, à s'affirmer, lui parlaient rarement du mariage, et encore pour la prévenir de ses pièges... «Plus tard, dit Maïr Verthuy, je suis allée dans un lycée de filles. Les femmes qui m'enseignaient étaient les premières à avoir obtenu leurs diplômes d'Oxford. Grâce à elles, j'ai lu Virginia Woolf et les grands auteurs féminins anglais à 15 ans. Avec elles, c'était: les femmes d'abord! On nous disait: «Vous pouvez avoir des amitiés masculines, mais que ce ne soit jamais aux dépens des amitiés entre vous.»

«Avec ce genre d'éducation, continue Mme Verthuy, on croit volontiers que tout est acquis. J'ai déchanté en 1950 quand j'ai voulu entrer à Oxford. J'ai réussi le concours d'entrée bien mieux que la plupart des garçons, mais il n'y avait que 200 places pour les filles. Cela a été un choc; j'étais révoltée. J'ai finalement étudié l'allemand et le français à Londres, pendant trois ans. Le français m'avait toujours fascinée; c'est une langue que j'adorais entendre et parler. Ce fut pour moi une époque passionnante: celle des grandes amitiés, des grandes idées, des grandes discussions.»

Elle entreprend des études de droit dans le but de faire de la politique dans le parti travailliste, mais elle abandonne tout, bientôt, pour épouser un Français. «J'étais heureuse de me marier, d'aller habiter Paris. J'ai cessé de travailler, nous avons eu deux filles. Je fréquentais les milieux littéraires, j'ai connu Chester Himes, Richard Wright, tous les grands auteurs américains de passage à Paris.»

Mais à Paris, c'était aussi le début de la «question algérienne». Et Maïr Verthuy découvre qu'elle n'aime pas cette France-là, celle des policiers, des militaires et de la censure. «Chaque fois que je voyais un Arabe humilié ou molesté dans la rue, je me sentais personnellement agressée, dit-elle. Nous avons décidé de venir en Amérique.»

ontarienne. «Mon mari ne trouvait pas de travail; je me suis mise à enseigner, raconte Mme Verthuy. Jusque-là mon mari avait donné des biberons, changé des couches, mais devenir un homme au foyer, quand on n'y a pas été préparé, c'est autre chose. Il a trouvé cela très dur.» Heureusement, ce sera bientôt Toronto, où Maïr Verthuy obtient une maîtrise ès-lettres françaises, puis Montréal. Le couple se normalise: mari et femme travaillent.

«Je suis mariée depuis 23 ans, dit Maïr Verthuy, et je ne me vois pas vivre sans mon mari. Notre relation n'a pas été statique; il a changé, j'ai changé. Il y a eu des époques de crise mais, si ç'avait été vraiment insupportable pour l'un ou l'autre, on se serait laissés. Et puis, ajoute-t-elle avec le sourire, mon mari a toutes les qualités. Il parle moins que moi — forcément —, il est moins soupe au lait. Et puis, il n'aimerait peut-être pas que je le dise comme ça en public, mais c'est un être très tendre.»

Aujourd'hui, Maïr Verthuy est une citoyenne québécoise bien intégrée. Elle parle avec chaleur d'écrivains comme Nicole Brossard, Madeleine Gagnon ou France Thérôt. Elle a écrit plusieurs articles sur la littérature féminine québécoise et a dressé, l'année dernière, une bibliographie de la littérature féministe au Québec. Et quand elle affirme que l'annonce de la fondation de l'Institut a reçu du côté francophone un «accueil délirant», elle ajoute, parce qu'elle les connaît bien, que «les francophones sont très militantes, intelligentes et sensibles».

Mais elle me raconte comment, cependant, le premier accueil fut plutôt réfrigérant. «Quand je suis arrivée de Toronto, j'ai voulu m'intégrer rapidement au milieu francophone et mon premier geste en ce sens fut de téléphoner à l'Association des femmes universitaires. Mon interlocutrice, qui avait très bien percé mon accent anglais derrière mon beau parler français, me conseilla d'aller regarder du côté des associations anglophones où, dit-elle gentiment, je me sentirais certainement plus à l'aise! Pourtant, remarquez bien, comme nom, Verthuy, il n'y a pas plus français. J'ai subi un autre échec quand j'ai voulu enseigner à l'université de Montréal. On m'a conseillé d'aller à McGill!» A l'université Concordia depuis treize ans, elle y est heureuse. «A quelques exceptions près, dit-elle, c'est un milieu agréable et tonifiant.»

Cette femme féministe et affirmée, qui a «réussi», comme on dit, est-elle pour autant agressive et revancharde? «Les hommes avec qui j'ai travaillé m'ont souvent reproché d'être agressive, dit-elle. Pendant longtemps je n'ai pas compris ce qu'ils voulaient dire; je faisais mon travail et je défendais mes idées, tout simplement. Peu à peu, j'ai saisi que beaucoup d'hommes ont des réactions de peur, face aux femmes qui s'affirment. Cette force est relativement nouvelle et, comme les vieux schèmes sont en train d'éclater, les hommes ne savent plus trop comment se comporter face à nous. En réalité, c'est leur problème, pas le nôtre.»

Toute femme forte qu'elle est, Maïr Verthuy n'a rien d'une virago; elle est, au contraire, charmante, féminine et très chaleureuse. Mais, face aux hommes, elle dénonce les pièges du charme et de la séduction dans lesquels elle avoue elle-même être parfois tombée... «Toute femme essaie, un jour ou l'autre, de jouer de ses charmes, de miser sur son pouvoir de séduction, de louvoyer. Il faut se méfier de ce jeu individualiste, puisqu'il consiste à se battre pour soi. Le pouvoir de séduction des femmes diminue avec les années et avec quoi se défend-on quand on n'a pas vu qu'on n'a plus la beauté? Non, la seule force des femmes, à mon avis, la seule qui puisse être fructueuse à longue échéance, c'est la solidarité avec les autres femmes. Et c'est ce que nous allons tenter de mettre en

AUGUST 1978

Concordia University

New Institute is devoted to women

In the spring of this year, the Board of Governors of Concordia University approved the establishment of a new Institute for Women's Studies within the newly merged Faculty of Arts and Sciences.

The purpose of the Simone de Beauvoir Institute is to promote the understanding of the historical and contemporary role of women; to encourage the development of the intellectual, social and affective potential of women; to strive towards the betterment of society.

The academic base of the Institute is the already existing interdisciplinary programme in Women's Studies, which offers courses in a wide variety of departments, such as French, Philosophy, Psychology, Sociology, History, etc. The programme also includes interdisciplinary courses from the introductory to the third-year level and may lead to a B.A.

Membership in the Institute is not confined to students wishing to specialize in this field, as a great deal of importance is attached both to opening its doors to as many people as possible across the Faculty and to stimulating the para-academ-

ic or co-curricular life of the Institute.

Participation

Academic commitment is only one aspect of their activities. Students, like other members, must be prepared to engage in the life of the Institute, either by working on one of the standing or ad-hoc committees or by participating in some way in at least one of the many events which will take place.

The degree of involvement is not stipulated in advance, as the initiators of the project all feel strongly that people must be allowed to define for themselves the amount of time and energy they can expend. This is particularly important in view of the diversity of the membership, which will include full and part-time students and faculty, as well as professional and support staff.

Within the Institute, all members are equal, and every effort has been made to ensure that the democratic process will be respected. Democracy is only as good as its members make it, and it is hoped that everyone will enjoy the challenge and responsibility involved.

All sorts of exciting opportunities are available to organize workshops, colloquia, debates on subjects which interest the members, as well as to collaborate with women's organizations outside the University on research projects and other joint ventures in which women can benefit from each other's experience.

Ideas in action

The Institute is also seeking to develop innovative educational projects in various fields, and work is already under way on courses in teaching English and French as a second language. Other areas being explored include the demystification of mathematics and economics for women.

All ideas are welcome, and anyone interested is encouraged to get in touch with the Institute on either of the University's two campuses.

Men are also, of course, welcome and the public will find men faculty members and students already involved in the enterprise. It really is an open-door policy, so why not call 879-8521 or visit 1455 de Maisonneuve for more information.

Women's studies in a period of change

"I thought that sexism was dead until I tried to enter Oxford in 1950," says Mair Verthuy, head of the Simone de Beauvoir Institute at Concordia University.

Verthuy was born into a socially conscious Welsh family, the youngest child and only daughter of parents who encouraged her to reach beyond traditional roles for women. "My parents were very poor and so my brothers left school early to help support the family. There was no division of labour in my home along lines of sex; all of us did

what was required to keep our home functioning."

Verthuy attended an all girls' grammar school, where all her teachers were women. "I was very strongly influenced by my teachers, many of whom got their degree from Oxford — a difficult accomplishment for a woman at that time." She was encouraged to continue her education beyond

the normal levels, although her brothers were not. "I was never encouraged to think about marriage per se. I was expected to get a good education, a good job."

"As a young child I thought that male and female equality existed to some extent. When I left grammar school to go to Oxford in 1950, I discovered that equality did not exist," Verthuy explained that there were very few places open for women at the English University. Although she had won a scholarship and had an excellent scholastic record, she was unable to obtain one of the few openings available at that time.

Opting to continue her education in France, Verthuy eventually married a Frenchman. During the Algerian difficulties, because of disagreement with the policies of the French government, the Verthuys chose to emigrate to Canada, of which she says "It is one of the best countries in which to live today."

A professor of French for 15 years and a member of the Concordia faculty, Verthuy said that the possibility of working with women in an atmosphere of freedom to experiment fascinated her to such an extent that she could not resist presenting herself as a candidate for the position of principal of the Institute.

One of a series of colleges within Concordia University, the Institute is and was established to provide women with an environment which would encourage their academic, emotional and intellectual development.

One of the innovations introduced in the Institute is equality of membership for all with professors and students each having a voice in



the decision-making process.

There are 15 tutors available for counselling in academic and personal matters. "One of the advantages of this kind of set-up is that it is possible to have personal relationships with members of the faculty, an advantage which normally is not available within the larger, impersonal University structure."

Cont'd on page A-27

Verthuy

Cont'd from page A-23

The Simone de Beauvoir Institute of women's studies comprises approximately 100 students and 30 faculty members. Students who enroll need not necessarily specialize in women's studies, but must take a minimum of nine credits there from their total degree requirements.

Although delighted with the potential for developing women's studies, Verthuy is concerned that other educational institutions might tend to neglect the development of women's studies within their curricula, on the assumption that the field is being adequately covered at Concordia.

Verthuy outlined the major goals of the Institute which is devoted to women's studies. "Women have to be able to define what they are and what they want to be. We must prove to ourselves and to others that women can work well together, to achieve rather than to attain power." Because women, as well as men, have been taught to think hierarchically, with women traditionally occupying roles at the bottom of the social ladder, the professor said that one of the major goals of the program is to teach women to reach beyond stereotyped images.

In addition to its academic program, Verthuy stated that the Institute offered an excellent forum for women to exchange views. "Our students range in age from 20 to 60 and the Institute provides an invaluable means for communication which cuts across the generation gap."

"Women must place their emphasis on becoming whole persons," she explained. Verthuy agreed that women who choose to deviate from the norm in a period of transition must pay a price for their choice. "I think I did pay a price, in terms of feeling compelled to prove to myself that I could do everything superbly, even the traditional chores—that I was not neglecting anything in opting for a career."

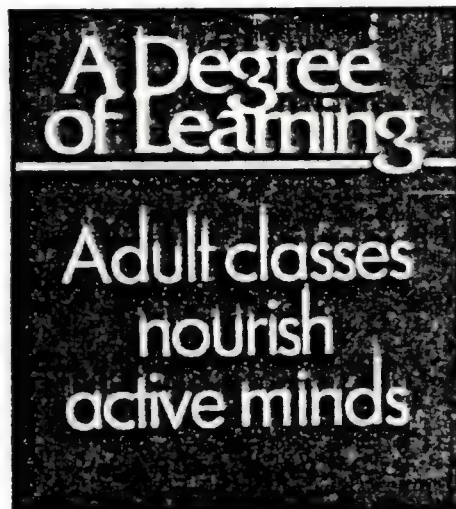
Florence Belfer

Montreal Calendar Magazine

THE DIGEST OF THINGS TO DO FOR PEOPLE WHO LIVE IN MONTREAL

SEPTEMBER 1978

p. 22



✦ Late registration at Concordia University is until Sept. 20. The newly created Simone de Beauvoir Institute at the university is of particular interest, as a wide selection of courses is offered, all relevant to women today. Students in

the program will play an active role in making decisions that will affect the growth and development of the Institute. For information and registration call 879-2805 or 482-0320.

Madame au Foyer

Juin 1979

MODE D'ETE:
DES COULEURS
HARDIES
POUR LE SOLEIL.

**MAIR
VERTHUY:**
"JE SUIS
FEMINISTE
ET DE
GAUCHE."

**LA
FIDELITE:**
UNE VALEUR
QUI
A TOUJOURS
COURS

MISES AU POINT

Notre série d'articles sur *Les maladies de l'homme moderne*, notamment la solitude, l'angoisse, la dépression, ont attiré un grand nombre de lettres jusqu'à maintenant, et il est probable que le quatrième et dernier article de la série, sur la colère, soulèvera aussi des réactions diverses.

L'article de Sheila Kieran s'intitule *La colère*, mais c'est plutôt de rage qu'il s'agit, comme dans "la rage au coeur", ou "être enragé contre son chum", contre son patron, ou contre le bruit, la vie et tout le reste. Bien sûr, tout le monde se paie de ces crises de rage, de temps à autre — et dans les limites raisonnables, la colère a du bon et il faut la laisser sortir de nous. Refoulée, elle se retourne contre son auteur et se manifeste parfois d'étrange façon. Ces maux de tête, de dos, d'estomac, ces ulcères, cette haute tension artérielle ne sont bien souvent que des effets psychosomatiques de nos rages secrètes. Poussée à l'extrême, cependant, la colère devient une force aveugle et irrationnelle, capable de pousser à des actes absolument destructeurs. Ce qu'il faut, c'est apprendre à la contrôler, et faire servir ses côtés positifs à notre avancement personnel. Il arrive à tout le monde d'être tellement enragé d'un échec que la réaction instinc-



tive soit de redoubler d'effort pour effacer cet échec et le transformer en réussite éclatante.

Sur un tout autre plan, vous pourrez lire dans un article de Thérèse Dumesnil des réflexions fascinantes sur *La fidélité*, cette vertu qu'on aurait pu croire menacée d'extinction ces dernières années, mais qui, apparemment, conserve toujours sa juste valeur aux yeux de bien des gens. Quand on parle de fidélité, on pense presque automatiquement à celle qui a cours à l'intérieur du couple, marié ou non. Beaucoup d'encre a déjà coulé sur le sujet, et beaucoup d'essais ont été tentés pour révéler la fidélité, si j'ose ainsi m'exprimer. Dans le grand bouleversement des traditions qui a commencé il y a une dizaine d'années, certains avaient jugé bon de déclarer que la fidélité était une valeur surannée et dépassée. Le nouveau couple, disaient-ils, doit pouvoir se passer de cette vertu

étriquée. Pour s'épanouir pleinement, les deux partenaires du couple — prétendaient ces avant-gardistes — doivent être libres de vivre, chacun de son côté, des expériences diverses, sexuelles ou affectives, sans pour autant se sentir coupables et sans que l'autre en prenne ombrage.

Les plus braves l'ont essayé, et j'en connais quelques-uns qui, après y avoir laissé des plumes, se sont ravises sur le bien-fondé de la nouvelle théorie. Car même si intellectuellement ça paraît très beau de laisser vivre pleinement son partenaire en amour, c'est beaucoup plus difficile à réaliser, du point de vue émotionnel et il y a presque inévitablement un des deux qui souffre. Je vous laisse le plaisir d'en lire plus long sur ce sujet, et de découvrir ce qu'en pensent les couples interviewés par Thérèse Dumesnil.

Raymonde Bergeron a rencontré pour *Madame au Foyer* une femme absolument fascinante, Mair Verthuy, présidente de l'Institut Simone de Beauvoir, à l'Université Concordia de Montréal. Galloise d'origine, Mme Verthuy vit au Canada depuis plusieurs années, après avoir étudié et travaillé en France et en Angleterre. Elle a livré à notre journaliste un tas de réflexions spontanées sur le féminisme, la politique, et bien sûr les Etudes de la Femme.

Entre deux tasses de café et une avalanche de cigarettes, on échappe difficilement au charme de cette voix grave, qui rappelle vaguement celle de Melina Mercouri ou d'Eva. Communicatrice, elle l'est sans l'ombre d'un doute, et bien à sa place là où elle est.
par Raymonde Bergeron

Mair Verthuy, présidente de l'Institut Simone de Beauvoir et professeur agrégé au département de français de l'Université Concordia, c'est-à-dire professeur de littérature française dans le cadre du programme d'enseignement général aussi bien que dans celui des Etudes de la femme.

Voilà pour les présentations bien offi-

CONVERSATION MAIR VERTHUY AVEC



cielles. Mais encore faut-il définir l'Institut Simone de Beauvoir et savoir ce que représentent les Etudes de la femme dans le contexte universitaire canadien. Pour cela, il nous faut remonter jusqu'aux années 1970, avant même la fusion du Collège Loyola et de l'université Sir George Williams qui ne devait se réaliser qu'en 1974. A l'époque, quelques professeurs seulement, (des femmes en grande partie) vraiment conscients que le programme universitaire constituait un enseignement partial des activités des grands hommes à travers les civilisations, décidèrent d'allouer à la femme la place qui lui revenait de droit dans la littérature, l'histoire, la philosophie, sociologie, théologie etc. ... Il ne s'agissait pas de chambarder, soutien-gorges aux poings, tout l'enseignement traditionnel d'une seule traite mais plutôt d'ajouter au programme connu une série de cours inédits. C'est ainsi qu'au moment où Loyola et Sir George Williams devenaient l'Université Concordia, les Etudes de la femme qui, jusque là, avaient tout au moins réussi à s'inscrire dans un cadre d'enseignement officiel, allaient prendre un essor assez considérable. Et c'est à cette heure précise que Maïr Verthuy inscrivit à l'horaire un cours sur les auteurs féminins français et québécois. Sur les "écrivaines", tient-elle à corriger avec un demi-sourire!

"Au niveau de l'enseignement universitaire traditionnel, précise-t-elle, j'ai compulsé les annuaires de plusieurs universités canadiennes et j'ai trouvé très-très peu de cours qui incluait des femmes. Même quand on enseigne le 20ème siècle. Sauf en littérature québécoise, bien entendu. Parce que les "écrivaines" québécoises, on ne peut tout simplement pas les ignorer: C'est Laure Conan, Gabrielle Roy, etc. ... et elles représentent les personnages marquants de l'époque. Mais en littérature française, la situation est très injuste."

- Vous voulez dire que dans l'enseignement littéraire traditionnel, les "écrivaines" ne

figurent pas au programme?

- Ecoutez, dans la littérature française, il n'y a pas plus que quatre auteurs féminins qui reviennent au programme universitaire. Madame de Staël pour le romantisme, toujours étudiée de pair avec Benjamin Constant; Madame de Sévigné pour ses lettres; éventuellement Simone de Beauvoir, toujours à côté de Sartre! Nathalie Sarraute, pour le nouveau roman, à côté d'Alain Robbe-Grillet. Donc, la plupart des "écrivaines" ne sont pas enseignées. Ni en français, ni en anglais.

- Même phénomène en histoire, en sociologie, etc. ... ?

- En histoire, on enseigne d'abord l'histoire des rois, l'histoire des guerres. Ce qui, en soi, n'est pas très équitable puisqu'on ne relate jamais l'histoire de la famille, par exemple. On étudie les grands hommes. Mais qui a étudié l'histoire de Flora Tristan? Personne. L'enseignement universitaire donne de l'époque médiévale une image de "beau et preux chevalier sur son cheval blanc qui va tuer éventuellement quelques personnes dans une croisade et qui sert gentiment sa Dame". Mais les documents qu'on a trouvés sont des carnets, des lettres qui indiquent que les femmes étaient malheureuses, battues, leurs maris étant par surcroît de mauvais amants, etc. ... Ça ne correspond donc pas du tout à l'image enseignée.

Et les Etudes de la femme, à l'Université Concordia, veulent avant tout faire prendre conscience aux étudiants de la place qu'occupent et ont occupée "réellement" les femmes dans les divers secteurs d'activités à l'échelle universelle. Touchons du bois, la direction de l'Université Concordia n'a jamais cherché jusqu'ici à "boycotter" les Etudes de la femme diffusées à l'intérieur d'une quinzaine de départements (français, sociologie, psychologie, histoire, sciences, religion, théologie, etc. ...) On a même institué une "Majeure" en Etudes de la Femme, c'est à dire l'équivalent d'un

MADAME AU FOYER JUIN 1979

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Les Etudes de la femme, à Concordia, veulent surtout faire prendre conscience de la place qu'occupent et ont occupée les femmes dans tous les secteurs d'activité.

demi-bachot (45 crédits) avec parchemin officiel au bout des examens. Les étudiants des autres universités peuvent s'inscrire à ces cours, tout comme le grand public y a accès à titre d'étudiant libre. A ce chapitre, notons à l'affiche quelques cours du genre *La femme et le droit, Sociologie de la famille, Les femmes dans les pays industrialisés, Les femmes dans l'antiquité, La discrimination au niveau de l'emploi, L'histoire du féminisme au Québec et au Canada, La femme et le cinéma* etc....

"Les professeurs qui enseignent les Etudes de la femme, explique Mair Verthuy sont, pour la plupart, des professeurs en histoire, sociologie, psychologie, etc... traditionnelles, qui ont complété suffisamment de recherches personnelles concernant les femmes dans chaque domaine pour constituer un cours."

—Comment avez-vous commencé à effectuer des recherches sur les "écrivaines"?

—Depuis toujours, je lis énormément d'auteurs féminins. Mail il y a six ans, je me suis finalement rendu compte que ce qui se passait de plus intéressant en France, ça se faisait par les femmes. J'ai réfléchi là-dessus et la coordonnatrice des Etudes de la femme m'a suggéré de donner un cours sur les "écrivaines". A partir de ça, j'ai commencé à étudier ce que les femmes pouvaient avoir en commun en tant qu'"écrivaines" puis j'ai enseigné dans ce domaine-là. Parce que depuis 10 ans, les femmes font ce qu'il y a de plus important au niveau de l'écriture, c'est certain.

—Quel auteur féminin vous a surtout permis de prendre conscience de ce phénomène-là?

—Hélène Parmelin. C'est une femme qui n'est pas féministe mais qui écrit merveilleusement. A partir de là, j'ai essayé d'éta-

blir un lien entre l'écriture des femmes et le féminisme. Ou plutôt, j'ai tenté de voir s'il y avait une spécificité chez la femme dans l'écriture. Et, de fait, les femmes écrivent "autrement". Jusqu'ici, la femme qui écrit... décrit surtout des lieux clos parce que la femme n'a pas encore accès à la cité. Donc le roman d'une femme aura tendance à se dérouler dans un appartement, une usine, une école, une chambre, une maison. C'est très enfermé. Puis il y a des thèmes qui reviennent, même chez les femmes qui ne sont pas féministes comme Parmelin: la folie, par exemple, est un trait vraiment récurrent chez les femmes. Aussi, l'identification avec d'autres groupes opprimés, les noirs, les jeunes. Une grande préoccupation de l'oppression de l'enfance par une société qui veut son bien, souvent mais qui demeure oppressive. Une préoccupation, aussi, avec le cycle des saisons, avec la nature. Sur le plan du style, les femmes écrivent peu la phrase linéaire, logique, cartésienne. Elles ont tendance à rompre la phrase volontairement ou pas, elles ont une écriture plus saccadée, ça ne tombe pas dans les normes. Il y a énormément de ponctuations parlées. Il y a moins de narration chez beaucoup de femmes et davantage de dialogues. Quand elles accordent des entrevues, (Marguerite Duras, par exemple) elles font ça sur magnétophone et ne corrigent pas; elles reproduisent le dialogue tel quel avec des blancs, des vides. Comme si la parole nous appartenait, les écrits pour leur part appartenant aux hommes. Jadis, la parole c'était pour nous, c'était le courrier du coeur. Alors aujourd'hui, c'est un peu comme si les femmes disaient: "On a la parole? On la prend même quand on écrit!"

—Cette différence d'écriture est biologique.

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à la base, non?

— On ne sait pas encore dans quelle mesure c'est du conditionnement, dans quelle mesure il s'agit d'un phénomène temporaire ou si c'est permanent. Pour l'instant, on note, on relève des faits. Je pense qu'il est trop tôt pour dire si c'est vraiment biologique ou si c'est conditionné.

— C'est vrai que la folie est un thème qui revient souvent chez les auteurs féminins... pourquoi, selon vous?

— Quand on parle à des psychologues, psychiatres ou assistantes sociales, on apprend que les asiles se trouvent passablement remplis de femmes. Il y a un bon nombre de femmes qui subissent des lobotomies. Il y a également beaucoup de femmes alcooliques et beaucoup de femmes qui prennent du Valium à longueur d'année. Ce qui se caractériserait chez un homme comme une agressivité de bon aloi, comme un désir de réforme, se trouve être encore une arme qu'on utilise contre la femme. Une femme est agressive là où un homme s'affirme! Et cela préoccupe les "écrivaines", comme de raison. A un autre niveau, la folie c'est aussi la poésie, c'est le délire. Et le délire est ce qui permet d'avoir une autre vue sur la réalité. C'est le complément de la logique. Non pas le contraire de la raison ou de la logique. Le monde est né du chaos et il ne faut pas voir le chaos comme nécessairement destructeur. Au contraire, peut-être va-t-il engendrer de merveilleuses solutions.

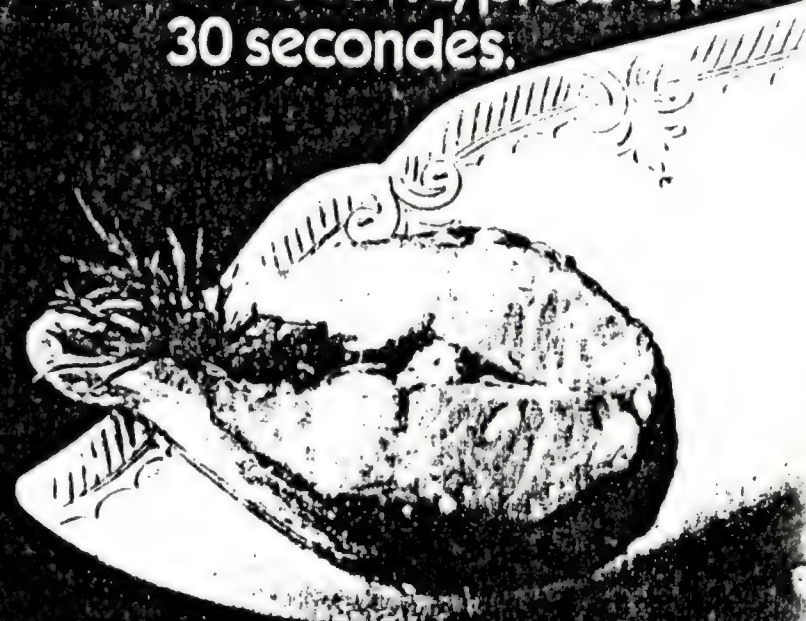
— On retrouve à peu près les mêmes préoccupations chez les auteurs féminins français, québécois et anglais?

— Il y a quelques petites différences, je crois. Les francophones ont été jusqu'à maintenant plus préoccupées de la langue que les anglophones. Parce que le français est une langue très stricte, très rigide et de ce fait, très opprimante. Il est tellement difficile de parler bien le français (l'accord du participe passé, le subjonctif...) et tellement facile de dire à quelqu'un: "Vous ne parlez

pas bien." Tandis que l'anglais est une langue plus maniable. Le français est donc vécu comme une langue oppressive, élitiste, à mon avis. Bien parler le français, c'est un peu une façon de dire: "Vous voyez, je suis plus intelligent que vous, plus fort que vous." Il est donc plus nécessaire de contester en français cette espèce de "main mise" du langage qu'en anglais. C'est pour ça que la préoccupation linguistique est plus forte chez les francophones.

En fait, il serait plutôt étonnant que les lecteurs n'aient pas perçu, malgré son intérêt pour les Etudes de la femme, malgré sa détermination à utiliser le terme "écrivaine" pour signifier les auteurs féminins, que notre invitée se définit comme une féministe convaincue! De toute évidence, son titre de présidente de l'Institut Simone de Beauvoir lui sied comme un gant à la condition de ne pas associer féminisme et rigidité de pensée ou d'attitude. Un sourire généreux, parfois malicieux sur les bords, des yeux pétillants d'humour derrière les lunettes modernes qui confirment à peine son statut de "prof", Maïr Verthuy ("Polly" pour les intimes, peut-on lire dans le journal de l'Institut) nous reçoit dans son bureau de la rue Bishop, à Montréal. Au premier coup d'oeil, il n'y a pas de doute, avec le panneau mural qui sert de bibliothèque et les briques littéraires qui se côtoient avec fraternité sur les étagères, on vient de mettre le pied dans une tanière "vachement intellectuelle", comme on dit en langage étudiant! Entre deux tasses de café et une avalanche de cigarettes, on échappe difficilement au charme de cette voix grave, un peu rauque capable de faire concurrence sur leur terrain à Eva ou à Melina Mercouri et qui exprime avec un rien d'accent celtique des opinions fermement arrêtées. Communicatrice, elle l'est sans l'ombre d'un doute et on comprend aisément que les membres de l'Institut l'aient élue à la tête de la pyramide. Quand on parle de l'Institut Simone de Beauvoir.

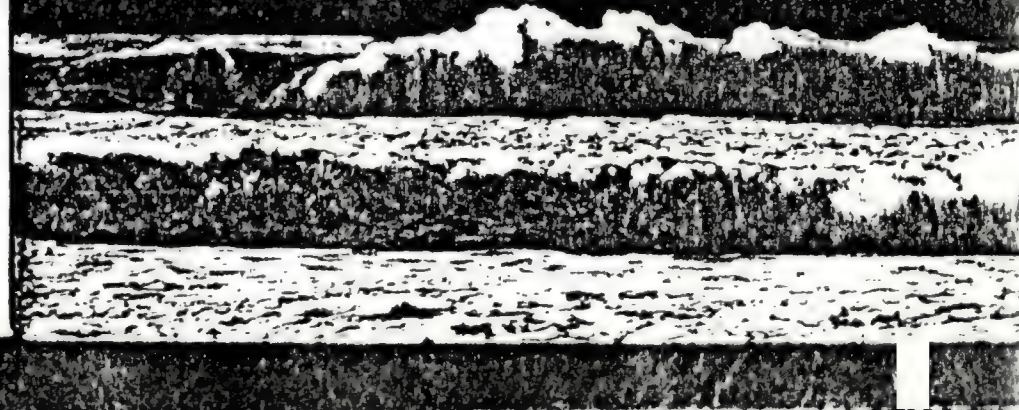
Les Tranches de la mer de Connors, des hors-d'oeuvre, prêts en 30 secondes.



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huile de soya... un bon goût
de citron piquant, voilà de quoi
faire frémir d'envie tous les
amateurs de bonnes choses
de la vie.



Au gré de la nature... Au nom de Connors.



Le monde est né du chaos, et il ne faut pas voir le chaos comme nécessairement destructeur. Au contraire, c'est peut-être de là que naîtront de merveilleuses solutions.

on parle, en fait, d'un "collège universitaire", c'est-à-dire d'un organisme chargé de créer une ambiance et des activités parascolaires permettant aux étudiants de développer leurs intérêts en dehors du cadre des cours. En l'occurrence, ce collège universitaire s'intéresse aux Etudes de la Femme et sert à alimenter une vie collective entre professeurs et étudiants visant un élargissement des activités et des possibilités affectives, émotives des membres. En somme, il s'agit d'un "lieu", d'une atmosphère, d'un regroupement féministe sans qu'il s'agisse d'un ghetto comme c'est parfois le cas dans ce genre d'entreprise.

Fondé il y a moins de deux ans, l'Institut a organisé—sans compter les débats hebdomadaires du lundi et du mercredi—des rencontres plus structurées auxquelles le grand public et les Amis de l'Institut peuvent non seulement assister mais participer dans le but de mieux définir un féminisme adéquat ou de prendre conscience du rôle spécifique de la femme dans un domaine précis.

"Récemment, nous avons organisé, poursuit madame la présidente, un colloque sur les différentes façons d'être féministe, et nous nous sommes orientés vers l'idée qu'il n'y a pas de honte à être ménagère; pas de honte à être trotskiste etc. ... Tout est acceptable. L'essentiel est que le choix existe et qu'il soit libre. Parce qu'en général, le choix n'existe pas. Il y a les pressions sociales, parentales et autres. Ce colloque a démontré que, pour nous, il n'est pas question de ghetto. Il n'est pas question d'adopter une forme de féminisme devant être reconnue par tous les membres. Nous ne sommes pas monolithiques et j'en suis ravie. Je pense que les hommes ont tendance, par éducation, à vouloir faire adop-

ter en bloc, à l'unanimité, un idéalisme. Mais moi, je crois que les femmes se sont fait dire tellement souvent par les hommes depuis des millénaires ce qu'elles devraient dire et faire que ça n'est pas le moment, à l'heure actuelle, pour elles, de se laisser dicter une ligne de conduite, par d'autres femmes. Chaque femme, et elle seule, doit trouver sa réponse."

C'est dire qu'on ne verra jamais, bannière au vent, l'Institut Simone de Beauvoir prendre position officielle dans quelque conflit ou contestation sociale que ce soit. Par contre, chaque membre, individuellement, se trouve libre d'adopter officiellement la position de son choix là où bon lui semble. Dans ce sens, il y a quelques mois, au moment du grand charivari causé par la parution, littéraire et théâtrale, du texte de Denise Boucher, *Les Fées ont Soif*, c'est Maïr Verthuy, à titre individuel et non comme présidente de l'Institut, qui intervenait avec un groupe de contestataires au niveau de la cour dans le but de faire lever l'interdiction qui stoppait alors la diffusion du livre.

"Là où mon individualité a dû céder la place à la décision du groupe, lance avec un brin de regret Maïr Verthuy, c'est au moment de choisir le nom de l'Institut!"

—Pourquoi? Vous n'étiez pas d'accord avec le nom de Simone de Beauvoir?

—Je dois dire que le choix de ce nom a donné lieu à quelques débats orageux! Il y a des personnes qui pensent, sans doute à juste titre, que toute la recherche féministe actuelle a été provoquée par ce que Simone de Beauvoir a écrit dans *Le deuxième sexe* en 1947. C'est le début de la dernière vague du féminisme. Puis elle est, elle-même, assez interdisciplinaire parce qu'elle est philosophe, activiste politique, auteur de

Essayez la nouvelle Peter Jackson Extra Douce



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roman, pièces de théâtre etc. ... Donc elle représente une espèce de gamme de connaissances. Sans compter qu'elle est connue un peu partout dans le monde. Ce sont ces arguments favorables qui l'ont emporté. Mais moi, je disais qu'il n'était pas nécessaire d'aller chercher un nom étranger. On aurait pu prendre quelqu'un de connu ici (sans réputation internationale) qui le méritait peut-être. Moi, j'aurais préféré un nom québécois ou canadien. Parce que la lutte se fait toujours chez soi. Dans ce sens, j'aurais suggéré le nom de Madame Thérèse Casgrain mais enfin ... c'est le groupe S. de B. qui l'a emporté au vote! Mon but étant d'aider les femmes à se définir, je n'imposerais pas aux autres femmes mes critères. Pas plus que je les ai imposés à ma fille, d'ailleurs.

— Comment êtes-vous venue au féminisme?

— J'ai toujours été féministe et j'ai toujours été "de gauche". De par ma famille, si vous voulez. De mère en fille, de père en fille et de petits frères en petite sœur! Je suis née dans une famille militante de gauche. Je viens du pays de Galles, pays colonisé par l'Angleterre. Mon père était mineur et militant, ma mère était, elle aussi, extrêmement active dans les mouvements politiques de gauche. Donc je suis gauchiste de naissance! Tous les gens de gauche ne sont pas forcément féministes, direz-vous, mais mon père l'était. Et ma mère aussi, à la façon dont on pouvait l'être à cette époque-là. C'est-à-dire que mes parents trouvaient normal qu'une fille fasse ses études. Moi, je suis la plus jeune de la famille, j'ai un frère qui a 20 ans de plus que moi et tous mes frères ont dû quitter l'école à l'âge de 14 ans pour aller travailler puisqu'il n'y avait pas suffisamment d'argent à la maison. Or je suis la seule à avoir fait des études grâce à un système de Bourses et personne n'a songé un instant à s'y opposer. Ça n'était pas si courant à l'époque. Puis ma mère a toujours travaillé. Elle avait été institutrice

jusqu'à son mariage mais comme le règlement ne permettait pas, à l'époque, à une femme mariée d'enseigner, elle a dû cesser. Elle est donc devenue "agente" d'assurance, elle a fait des ménages puis elle a joué du piano dans les salles de cinéma, à l'époque du muet. Ça, j'ai toujours cru que c'était le travail rêvé!

Venue au Canada en 1959 avec son mari et ses deux filles, Mair Verthuy connaissait déjà passablement les deux côtes de la Manche. Après avoir décroché un baccalauréat en littérature française et allemande, elle s'était lancée dans l'étude du droit. Deux ans à l'université d'Oxford dans le but de devenir "barrister", c'est à dire avocat plaidant (en opposition aux avocats qui plongent dans l'administration de grandes compagnies) en même temps qu'elle se voyait engagée à la ville de Londres à titre de "Cadre junior", l'un des rares postes d'autorité confié alors à une femme, et jeune par surcroît. Si elle n'a jamais goûté le bonheur de défendre une cause criminelle, c'est qu'elle avait choisi délibérément d'aller vivre à Paris, ayant épousé un séduisant citoyen français. Après ça, qui viendra dire que le féminisme porte des oeillères? Quoi qu'il en soit, la France de De Gaulle ne devait pas ravir le coeur de l'émigrée.

"Ayant obtenu mes diplômes en Angleterre, je ne pouvais pas enseigner en France, à ce moment là. D'autre part, c'était l'époque gaulliste et il y avait énormément de censure en France. C'était la guerre d'Algérie et les Algériens se faisaient tabasser dans les rues de Paris. C'était impossible à voir. Moi, je ne pouvais pas vraiment lutter parce que j'étais étrangère et qu'on pouvait me refouler en Angleterre à tout moment. Je supportais mal cette atmosphère écrasante et nous cherchions, mon mari et moi, à partir."

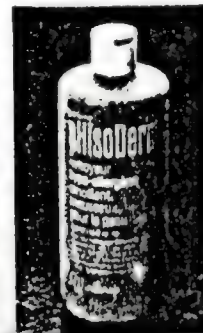
En Angleterre, selon toute probabilité. Mais une amie d'université qui enseignait alors au Canada s'amena comme grêle au

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“A mon avis, les femmes se sont fait dire depuis des millénaires ce qu’elles devraient dire, faire et penser, et ça n’est pas le moment de leur dicter une ligne de conduite.”

mois d’août pour lancer une invitation: “Venez donc là-bas”! Dans ce pays des grands espaces...aux montagnes rassurantes.

“Alors on est venus! Pour mon mari, l’adaptation a été très difficile parce qu’il ne parlait pas un mot d’anglais et que je venais de décrocher un poste de professeur dans un petit “bled” du sud-ouest de l’Ontario appelé Chatham. Mais il a tenu le coup!”

Et quelques années plus tard, en 65, c’était au tour de Mair Verthuy de suivre son mari à Montréal où il venait d’accepter un poste enviable dans le domaine de la publicité.

– Vos convictions féministes n’ont pas l’air d’avoir semé le brouhaha dans votre vie familiale?

– Non, non. D’autant plus que je suis venue relativement tard à une espèce de truc organisé au niveau du féminisme. Et si j’y suis venue tard, justement, c’est parce que je n’ai pas vécu l’oppression au niveau de ma famille. Pas plus qu’au niveau de mes études. En fait, j’ai été très peu opprimée, dans ma vie.

– Votre mari était un phénomène particulier ou quoi?

– Non. Je crois qu’à la base, c’est l’éducation que j’ai reçue qui m’a servie. Avant de me marier, j’ai discuté avec mon mari. J’ai dit: “Il me faut travailler, je ne reste pas à la maison pour faire la cuisine et le ménage à longueur d’année. Si on a des enfants, je veux bien rester un peu mais moi, il me faut de l’air et je n’ai pas fait des études pour rester à la maison.” Au début, mon mari a été un peu secoué par cette idée mais on en a discuté *avant* de nous marier. Je pense que c’est ça qui est important, en fait. Ce qui arrive très souvent, c’est qu’on tombe amoureux, on se marie et on n’est pas très

consciente de ce qu’on veut, au départ. On pense à l’autonomie bien plus tard. Alors que moi, j’avais été habituée à l’autonomie depuis ma naissance. J’ai été très chanceuse d’avoir les parents que j’ai eus. Chanceuse qu’après la guerre, l’Angleterre institue aussi un système de bourse qui m’a permis de poursuivre mes études. Si je n’avais pas eu ça, je n’aurais pas été la même. On a tendance à dire, souvent: “Si j’ai réussi, les autres peuvent le faire.” Mais c’est pas vrai. Tout le monde ne bénéficie pas des mêmes avantages. On ne choisit pas ses parents, entre autre.

– L’autonomie applicable au niveau quotidien, ça l’air de quoi?

– Qu’on se marie ou qu’on soit “accotée”, dès qu’on a affaire à une autre personne, on abandonne un peu de son autonomie. Mais il faut que ça soit volontaire. Par exemple, dès la seconde où j’ai eu des filles, je ne pouvais plus vivre comme si j’étais célibataire. J’étais partiellement responsable. Je ne pense pas qu’on puisse continuer à être égoïste. Parce qu’il y a une différence entre l’égoïsme et l’autonomie. Si on vit avec quelqu’un, on entre dans une espèce de société où il existe une certaine interdépendance. Je ne dépends pas de mon mari et mon mari ne dépend pas de moi. On dépend l’un de l’autre, mutuellement, de façon délibérée. Puis on a eu nos difficultés, nos disputes comme tout le monde. L’interdépendance, c’est très difficile à vivre. C’est difficile à vivre pour les enfants aussi.

– C’est en partant des enfants qu’on peut refaire une nouvelle pensée sociale?

– Oui. Mais les enfants ont tendance à se faire une “nouvelle” pensée par rapport à celle de leurs parents! Vous voyez, j’ai une fille qui a 21 ans, qui est mariée et qui a un



Le défilé d'élégance Wabasso

Les stylistes de Wabasso parcourant sans cesse le monde entier dans le but de découvrir de nouveaux mariages de couleurs et de nouveaux motifs inédits pour répandre à votre bon goût. D'attrayantes nouvelles tendances-moda à la fine pointe de l'élégance pour tous les goûts – du classique au contemporain.

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Pratiques parce que vous ne trouverez pas de serviettes-mode plus avancées. Tout le monde les utilise... et pendant longtemps!

Luxueuses parce qu'elles sont moelleuses et absorbantes. S'éponger avec une Wabasso, c'est un vrai rituel d'élégance.

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Wabasso dans un vaste
choix de couleurs-mode,
de jacquards et
d'imprimés, dans tous les
bons magasins.



Wabasso

enfant. Pour moi, ça été, au début, un peu choquant qu'elle se marie si tôt. Mais elle a profité d'un véritable choix puisqu'on lui offrait les études qu'elle voulait et qu'elle a pas mal voyagé. Mais elle a décidé de se marier, d'avoir un enfant et de rester momentanément à la maison. Là, elle reprend ses études en septembre prochain. Elle fait les choses à sa manière.

— Très franchement, considérez-vous que le féminisme a amélioré les relations entre hommes et femmes, jusqu'ici?

— Le but du féminisme, bien sûr, c'est d'améliorer la société dans laquelle on vit, le sort des femmes aussi bien que celui des hommes. Mais ce qui arrive en ce moment, c'est que les hommes se retrouvent dans une situation qui change sans qu'ils en aient été avertis. Alors ils sont éberlués. Évidemment, les femmes ont déjà pas mal de tâches devant elles... mais il faudrait quand même accorder une certaine attention au développement psychique des hommes pour les aider à comprendre ce qui se produit. Il est important qu'ils sachent que l'action des femmes n'est pas dirigée contre les hommes mais plutôt contre le pouvoir que les hommes ont exercé sans parfois en être conscients.

— Vous n'êtes pas violente, extrémiste?

— Je vieillis! Mais il faut des mouvements extrémistes. C'est pas mon "bag" à moi mais je pense que les mouvements extrémistes poussent très loin leur interrogation sur les rapports entre hommes et femmes, sur la société etc. ... Leur interrogation nous oblige à une remise en question et c'est ça qui est important. Vous voyez, autrefois, l'interrogation que pouvait faire l'être humain sur son aliénation en tant qu'être humain dans la société dans laquelle il vivait, se faisait toujours par les hommes. Mais depuis un bon moment, les hommes ont quelque peu cessé de s'interroger et les femmes ont pris la relève. Elles se posent des questions. Dans ce sens, il se peut que "68" ait été une année marquante en

France, comme "70" l'a été au Québec.

— Vous croyez donc que les femmes peuvent jouer un rôle politique?

— Bien entendu. Je crois, par exemple, que les femmes ne vont pas gober le marxisme comme les hommes l'ont fait. Les femmes interrogent déjà le marxisme, ce qui est bon pour toute l'humanité. Et si les femmes remettent cette doctrine en question, c'est que le marxisme s'est prêté à des structures répressives pour elles. Je pense que la pensée des hommes de gauche a été la suivante: on va faire la révolution et après, tous les problèmes vont se résoudre. Ils voient dans le problème des femmes des problèmes de classes. Il est évident qu'une femme de la classe ouvrière sera plus malheureuse ou plus exploitée à un certain niveau (financier et même au niveau de la prise de conscience) qu'une femme bourgeoise. Mais en tant que femme, les femmes bourgeoises sont tout aussi exploitées que les femmes évoluant dans la classe ouvrière. A ce niveau là, aucun régime ne s'est soucié de leur condition.

— Vous avez étudié le français et l'allemand... parce que ça vous attirait, simplement?

— J'aime beaucoup les langues parce que ça me permet de rentrer dans la façon de penser des gens. Je n'aime pas beaucoup aller dans les pays où je ne parle pas la langue du tout. J'aime bien comprendre les gens, saisir les battements de leur vie quotidienne. Puis pour certains Gallois, de toute manière, comme pour certains Irlandais, le français est un moyen de sauter par dessus l'Angleterre! Si vous pensez à Beckett, Oscar Wilde, tous ces gens là parlaient français et c'était une façon de refuser l'anglais. Refuser l'anglais quand on est Gallois, c'est un peu normal. On est un peu le Québec de la Grande-Bretagne.

— C'est dire que la situation, ici, au Québec, ne vous effraie pas?

— Pas du tout, en effet. Ni mon mari. De toute façon, moi, je vais de situation mino-

"Il est important pour les hommes de savoir que l'action des femmes n'est pas dirigée contre eux, mais plutôt contre le pouvoir qu'ils exercent sans toujours en être conscients."

ritaire en situation minoritaire. Moi, Galloise, j'ai épousé quelqu'un qui est d'origine valdotaine. La vallée d'Aoste est une région autonome en Italie qui était francophone jusqu'à l'avènement de Mussolini. Les Valdôtains sont très indépendantistes vis à vis de l'Italie. Moi, je le suis vis à vis l'Angleterre et on a atterri au Québec. Alors on est chez-nous!

— Pas très fédéraliste, hein?

— Pas particulièrement, non!

— Ayant étudié le Droit, pourquoi ne vous lancez-vous pas en politique?

— J'ai fait une espèce de tentative. En novembre 76, je me suis présentée pour l'Alliance Démocratique, j'ai fait une campagne de 15 jours, sachant que je n'allais pas être élue. Ça n'a pas marché. Mais ça me tenterait assez d'y revenir. Comment et quand... ça, je ne sais pas. Je pense qu'il faut davantage de femmes en politique mais ça ne sert à rien qu'une femme soit élue si ça n'est pas une femme *conscientisée*. Parce qu'alors, même sans le vouloir, elle joue le jeu des hommes.

— En politique, je suppose que vous êtes surtout sensible aux problèmes qui concernent les femmes?

— Ça me touche énormément mais ce qui me touche le plus, en général, c'est le problème de la structure sociale, d'une législation sociale de gauche.

— Le conseil du Statut de la femme ne vous suffirait pas?

— Je suis bien contente que ça existe mais enfin, si je pense au livre noir (Egalité-Indépendance) je le trouve un peu réformiste. Ça ne me paraît pas particulièrement contestataire. Dans ce sens qu'il n'y a pas de remise en question des structures. Je pense que ça n'est pas, par exemple, en envoyant des femmes dans les facultés de commerce

(bien qu'il faut qu'elles y aillent) ou dans les carrières traditionnelles qu'on va nécessairement améliorer le sort des femmes et des hommes.

Je crois que l'interrogation des femmes porterait à essayer de développer des structures de participation, de coopération plus égalitaires. A la base, les femmes constituent 52% du vote. Il va falloir que les femmes se rendent compte qu'elles détiennent le pouvoir; qu'elles détiennent le vote et qu'elles ne doivent pas marcher aveuglément dans une voie qui leur est tracée par le gouvernement actuel. Je ne vois pas pourquoi les femmes voteraient massivement pour un gouvernement qui ne leur donne pas de garanties. Mais il y a, c'est certain, un énorme travail à faire au niveau de la sensibilisation des femmes. C'est un travail de longue haleine et j'avoue que ça me déprime un peu... Il faudrait sans doute commencer par l'école, en fait. Par les Associations de parents et les écoles normales. C'est la formation des professeurs qui compte et il faudrait les encourager à se recycler, à enseigner autrement.

De toute manière, Maïr Verthuy n'en est pas à sa première guerre. Quand on a vécu, à huit ans, les bombardements, les séparations, les ruines, on peut encore aujourd'hui prendre panique à l'occasion du cri strident d'une sirène d'auto-patrouille mais il reste qu'on a le cœur et l'esprit entraînés à la lutte sociale. L'Institut Simone de Beauvoir et l'enseignement des Etudes de la femme en sont un heureux témoignage. Cela dit... en attendant une tribune politiquement plus stratégique!

"Même si cela se solde parfois par un échec, conclut Maïr Verthuy, c'est la volonté de lutter contre l'oppression qui me touchera toujours le plus." ■



La chicorée
élimine l'amertume

Le café
fournit la saveur.

encore.
un café libéré de son amertume.
Toujours bon. Jamais amer... grâce à la chicorée.

Le café a ses bons et ses mauvais côtés. Un côté savoureux, très agréable. Mais aussi un côté amer qui ne plait pas à tous.

Or, on vient de découvrir, chez Neslé, qu'en ajoutant de la chicorée au café, non seulement on en accentue la saveur mais on en élimine toute l'amertume.

Il en résulte Encore, un café absolument remarquable, toujours bon, jamais amer. Essayez-le. Vous n'en croirez pas votre goût. Parce qu'avant Encore, jamais le café n'a été aussi délicieusement libéré de son amertume.

Toujours bon. Jamais amer.

Le bénévolat, une affaire de femmes?

par Simonne Monet-Chartrand

"Qu'est-ce que vous faites, depuis que vous avez résilié vos fonctions, depuis que vous ne travaillez plus à plein temps?", m'a-t-on récemment demandé, alors que j'étais en congé de maladie, sans solde. "Vous, qui êtes si active, vous ne pouvez sûrement pas rester à ne rien faire?"

- Mais, ma chère amie, je suis redevenue la mère, la grand-mère, la femme au foyer, à plein temps, et bénévole à plein temps, avec la différence que je n'ai pas d'employeurs, et donc, pas de salaire". Quelle liberté!

- Maintenant que vous avez plus de temps à vous, accepteriez-vous d'animer un colloque, un atelier d'étude, ou de donner quelques cours aux femmes, afin de les aider à comprendre les rouages de la vie civile, politique, etc.? Evidemment, on ne peut vous offrir de rémunération..."

Ou encore: "Vous avez bien le temps d'écrire un article par mois dans notre bulletin. Ce n'est pas beaucoup vous demander, vous le faites si facilement... Quant aux honoraires, vous comprenez, vous connaissez ça, le bénévolat..."

Oui, pour connaître ça, pour comprendre ça, pour vivre ça, le bénévolat, je suis d'une très grande expérience. J'ai, comme on dit, "la pratique", l'entraînement, depuis quarante ans... Mais un repos pour maladie ne pourrait-il pas être consacré à des loisirs: lectures, rencontres amicales, activités artistiques qu'une vie sociale militante par trop active nous empêche de faire ou d'entreprendre?

Dans un monde technologique, d'efficacité, la part du désir, du rêve, le droit de se faire plaisir de



Madame Simonne Monet-Chartrand.

Photo: Christian Hébert.

ont peu de place, n'ont guère voix au chapitre. C'est dommage, pire, c'est inadmissible.

REFLEXIONS ET COMMENTAIRES

Certes, les bénévoles, à l'intérieur d'associations, de comités de quartiers, de groupes diversifiés de citoyens jouent un rôle civique et social indéniable et précieux. Visites auprès des malades, des personnes handicapées, des personnes âgées, campagnes de financement de partis politiques, d'oeuvres de Solidarité: Centraide, Oxfam, Croix-Rouge, Unicef, etc. Mais peu ou pas "équipées", mal formées et peu aidées, peuvent-elles, dans le champ de leurs diverses activités qui sont des essais de réponses à des besoins sociaux réels, arriver à jouer efficacement, non un certain rôle, mais un rôle certain, dans l'élaboration des politiques municipales, scolaires, gouvernementales, afin d'améliorer les conditions de vie des gens qui réclament, à juste titre, des services? C'est une sérieuse question. Je me la pose, je vous la pose? Les bénévoles s'impliquent, investissent santé, temps, argent

plupart du temps - les "petites dépenses" occasionnées par les déplacements, les frais de transport et de garderie ne leur sont pas même remboursés.

Cette situation concrète, onéreuse, limite forcément le nombre de citoyennes engagées dans l'action civique, surtout les étudiantes, les jeunes parents et les personnes âgées.

Par ailleurs, pour plusieurs, l'action bénévole est le premier pas vers la reconnaissance et l'apprentissage de leurs propres talents et ressources d'une part, et d'autre part, l'occasion d'une première prise de conscience réelle des problèmes économiques, sociaux et politiques rencontrés par les citoyens les plus isolés et les plus défavorisés. C'est habituellement l'esprit de service et de dévouement qui inspire les bénévoles. Mais, à mon sens, et j'insiste, cet engagement, qui est également une source d'innovations sociales, doit être reconnu socialement et même économiquement, par les entreprises, l'opinion et les pouvoirs publics. Reconnaissance de leur

me de crédits, d'attestation de bénévolat à inscrire dans les curriculum vitae, ce qui permettrait à une candidate au travail un classement plus équitable, lors d'un éventuel emploi.

La bénévole (car les bénévoles sont surtout des femmes) et l'association bénévole sont des éclaireurs de situations, souvent des innovatrices non encore inhibées par la pratique et l'usage des structures organisationnelles rigides, désuètes et bureaucratiques, comme celles de certains ministères et institutions d'enseignement. Il n'empêche que, faute de subventions ou d'autres formes d'aide (secrétariat, locaux, remboursement de frais, etc.), leur possibilité de faire entendre leurs points de vue, leurs propositions d'action sont malheureusement fort réduites. Les moyens d'apprentissage, de formation par et dans l'action, selon les besoins exprimés par les divers milieux au sein desquels elles oeuvrent, sont fort réduits et les médias ne notent qu'occasionnellement leurs activités et leurs succès, tant sur le plan local, régional que national.

AUTRE QUESTION

Mais pourquoi accepte-t-on nous-mêmes, nous, les femmes, que le travail d'action volontaire soit toujours sous-évalué? Par angélisme? Le bénévolat est souvent l'occasion d'exploitation des mouvements spontanés des individus généreux récupérés par les systèmes? Par crainte d'être taxées de mercantilisme? Parce que c'est dans la ligne du dévouement traditionnel de la femme? Moi-même, depuis quarante ans, comme bénévole, membre de Con-

seils d'Administration, C.A., de la LDH, de CLSC et de Ccs, comme membre de groupes féministes, de comités d'action coopérative ou d'action politique, j'affirme avoir toujours travaillé avec la même conviction, la même ardeur et la même compétence, que ce soit dans un travail trop longtemps considéré comme bénévole que dans un travail professionnel de même nature; mais où alors les conditions de mon exercice sont très différentes et par ailleurs soumises à une convention collective de travail et justement rémunérée.

L'ACTION VOLONTAIRE

Certaines femmes de talent, de grandes ressources intellectuelles et morales, mais de faibles ressources économiques peuvent-elles et doivent-elles accepter autant

de propositions de travail bénévole? Personnellement je ne refuserai certes pas ma participation bénévole à un mouvement féministe ou communautaire auquel je crois; mais je revise ma politique de "B.A. scout" et j'apprends, bien qu'avec difficulté, mais sans culpabilité, à disposer de temps pour mon épanouissement personnel (1). Et le premier geste positif, en ce sens, est celui de mon inscription à l'Institut Simone de Beauvoir, comme étudiante à mi-temps (en vue de l'obtention d'un certificat en Lettres de l'Université Concordia).

Au programme: lectures, discussions et échanges en équipe, autour d'une vingtaine d'ouvrages d'auteurs féminins.

L'inspiration, la tutrice, la responsable de l'Institut, madame

Mair Verthuy, ne pêche, ni par académisme, ni par prétention professionnelle. Elle anime au contraire le groupe de façon dynamique et permet à une trentaine de femmes de divers milieux d'effectuer une expérience de communication de façon positive et heureuse. Personnellement, j'entre dans ce monde de l'expression de soi qu'est l'écriture, avec une grande joie et une certaine angoisse aussi.

C'est le début d'une belle aventure... personnelle et communautaire qui, pour ma part, m'incitera à mieux mener et plus rapidement un projet qui m'est personnel: publier, d'ici deux ans, mes expériences de 40 ans d'action sociale militante.

(1) C'est, disons, un égoïsme de bon aloi, de la justice distributive.

Concordia met sur pied un institut d'études de la femme

Le conseil d'administration de l'université Concordia approuvait, jeudi soir dernier, la création, à l'intérieur de la faculté des arts et sciences, d'un institut d'études de la femme.

Cet institut qui sera mis sur pied dès l'automne prochain portera vraisemblablement le nom d'Institut Simone de Beauvoir. "Celle-ci a déjà accepté en principe de donner son nom à l'institut, mais ce projet n'a pas encore été soumis à l'approbation du Sénat et du conseil d'administration de l'université", souligne une des initiatrices du projet, Mair Verthuy, professeur au département d'études françaises, où elle donne un cours sur les femmes écrivains francophones.

Les étudiants - garçons et filles - qui s'inscriront à cet institut devront suivre un certain nombre de cours obligatoires sur la femme et la condition féminine, mais pourront, en même temps, compléter un baccalauréat avec un majeur en français ou en psychologie, par exemple.

"Nous espérons, souligne au cours d'une entrevue Mair Verthuy, pouvoir développer des programmes en collaboration avec des organismes féminins ou regroupements de femmes, convaincus que non seulement on peut les aider, mais qu'ils peuvent, eux-aussi, nous aider. Cela pourrait se faire par des ateliers, la création de cours répondant à un besoin spécifique, etc."

L'institut, qui est une suite logique au programme d'études de la femme qui existe depuis quelques années déjà à l'université Concordia, compte également offrir des activités sociales. "Ce que nous voulons, poursuit Mair Verthuy, c'est de donner un cadre aux femmes leur permettant de s'affirmer en tant

féminin pluriel

par RENÉE ROWAN



qu'individus."

L'institut d'études de la femme disposera bientôt de locaux sur les deux campus, Sir George Williams et Loyola.

À quand les cliniques de planification familiale? À l'occasion de la journée internationale de la femme, la Fédération du Québec pour le planning des naissances a réitéré son appui face à la mise en place de cliniques de planification familiale dans les différents hôpitaux du Québec, politique mise de l'avant par le ministère des Affaires sociales, en décembre dernier, mais dont on n'a pas entendu parler depuis.

"Il est urgent que des services complets en planification familiale soient offerts à la population québécoise; il est également urgent, souligne la Fédération, que les services d'avortement thérapeutique deviennent accessibles partout au Québec et ce dans les plus brefs délais, mettant ainsi fin à l'injustice dont de nombreuses femmes sont victimes."

D'ici quelques semaines, la FQPN sera en mesure de dévoiler des chiffres précis, pour l'année 1977, concernant le nombre d'avortements thérapeutiques faits à Montréal auprès de femmes provenant de régions extérieures à Montréal, chiffres non disponibles pour l'instant. D'après les sta-

tistiques du ministère des Affaires sociales, pour 1974-75, seuls les hôpitaux montréalais (particulièrement anglophones) offraient aux femmes les possibilités de recevoir des services d'avortement thérapeutique. Ce qui veut dire, souligne la Fédération, que chaque femme d'une région éloignée de Montréal qui devait recevoir un avortement thérapeutique, s'est vue dans l'obligation de se rendre à Montréal ou à l'extérieur de la province.

Il semblerait, toutefois, selon des indications reçues par la FQPN, que les femmes de la région de Sherbrooke peuvent désormais recevoir des services d'avortement thérapeutique dans leur secteur sans avoir à se déplacer, mais cela demeurerait encore une situation d'exception.

D'après des chiffres fournis par l'hôpital Notre-Dame, il y a eu, en 1977, dans ce centre hospitalier, 413 avortements thérapeutiques; de ce nombre, 202 femmes, soit la moitié, venaient de Montréal, 94 de la banlieue de Montréal (Rive-sud et Laval) et 117 de l'extérieur. Selon une évaluation approximative faite par le responsable d'une clinique d'avortements thérapeutiques d'un important centre hospitalier anglophone de Montréal, environ 20% des cas traités chez eux proviennent des ré-

gions extérieures à Montréal.

Si, selon les statistiques de 1975, il y a eu 5.280 avortements thérapeutiques effectués dans les hôpitaux québécois, cela veut dire qu'entre 1.000 à 1.300 femmes ont eu à se déplacer pour venir à Montréal. Ces chiffres, souligne la Fédération du Québec pour le planning des naissances, indiquent clairement la nécessité de mettre en place partout à travers la province, et dans les plus brefs délais, un réseau complet de cliniques de planification familiale offrant l'éventail des services dont l'avortement thérapeutique.

Qui s'aime bien partage bien — "Les Américains sont de plus en plus nombreux à estimer que, lorsque le mari et la femme gagnent tous les deux leur vie et partagent les tâches du foyer, le couple est plus heureux que dans le mariage traditionnel, celui où l'homme assure seul la subsistance du foyer, tandis que la femme élève les enfants et se charge des responsabilités ménagères... C'est ce que montre un sondage récent effectué par un grand quotidien, le New York Times, et par la chaîne de télévision américaine CBS auprès d'un échantillon de 1.600 personnes.

● 48% des interviewés déclarent préférer le mariage où travail extérieur et tâches du foyer sont assumés en commun:

● 43% se prononcent en faveur du mariage "traditionnel". Dans le groupe d'âge le plus jeune, de 18 à 29 ans, 27% seulement choisissent ce type de relations conjugales. De 30 à 44 ans, c'est l'inverse: 44% préfèrent le mariage classique. Cette tendance s'amplifie parmi les plus de 45 ans puisque 59% privilégient celui-ci.

La conception du mariage et de la répartition des rôles entre l'homme et la femme divise donc largement nouvelle et ancienne génération."

Cet entrefilet est emprunté à la nouvelle publication mensuelle "F. Magazine", un journal féminin pas comme les autres, affirment ses initiatrices Benoitte Groult et Claude Servan-Schreiber. "F. Magazine", écrit en éditorial cette dernière, est un journal qui se veut aussi sérieux, gai, attentif, provocant et imprévu que l'existence même des femmes."

Le premier numéro semble convenir assez bien à cette définition, mais il est encore trop tôt pour porter un jugement de fond. Ce que l'on peut en dire, pour l'instant, c'est que les articles sont variés, bien documentés, de lecture facile, et qu'ils vont voir largement à l'extérieur de la France ce qui se passe.

"Notre but, précise Claude Servan-Schreiber, n'est pas de mettre l'accent sur ce qui sépare les femmes des hommes, d'attiser les conflits là où ils existent ou d'en créer là où ils n'existent pas. Nous voulons, plutôt, cerner ce qui, dans notre vie de femmes, gagne à être décrit, raconté, partagé. Parce que l'expérience des unes intéresse les autres. Et peut leur servir."

Le CSF dépose son rapport annuel — Le ministre responsable du Conseil du statut de la femme, Lise Payette, déposait au début de mars, à l'Assemblée nationale, le rapport annuel du Conseil pour l'exercice financier terminé le 31 mars 1977.

Y a-t-il eu évolution pour les femmes du Québec ces derniers mois? "Nos efforts, à nous du CSF, écrit la présidente, Laurette Robillard-Champigny, et ceux de toutes les femmes de la province qui nous ont soutenues ou qui se sont impliquées autrement, dans la cause féministe ont-ils eu des résultats? Au crédit, peu de choses concrètes et quelques éléments diffus..."

Ce quatrième rapport du CSF, organisme créé en 1973, fait état de prises de position ou de mémoires du Conseil sur les offres d'emploi discriminatoires, la nécessité pour les médecins d'accepter de traiter les victimes de viol, l'interruption volontaire de grossesse, le

consentement du conjoint dans les actes médicaux, le dépistage du cancer du sein, le tribunal de la famille et l'accès à l'éducation pour les femmes du Québec.

Parmi les demandes adressées au gouvernement au cours de la période 1976-77, celle relative au retrait de l'article 259 de la Loi des mines qui interdisait aux femmes de

travailler sous terre, a reçu, depuis la fin de l'année couverte par le rapport, une réponse positive. Une annonce de l'implantation de services de planification des naissances, pouvant éventuellement fournir l'interruption volontaire de grossesse, a aussi été faite, mais les détails de ce projet ne sont pas connus. C'est bien peu de choses en vé-

rité.

Le rapport - que l'on peut se procurer gratuitement en écrivant au 700, boul. Saint-Cyrille, est, 16e étage, Québec, G1E 5A9, ou en téléphonant à (418) 643-4326 - précise en outre que les demandes de renseignements et les plaintes adressées au service Action-femmes du CSF ont augmenté globalement de 21.2%.

Le Devoir

Montréal, mercredi 5 juillet 1978

Directrice de l'Institut Simone de Beauvoir

Le professeur Mair Verthuy a été nommée directrice de l'Institut Simone de Beauvoir de l'université Concordia, institut créé récemment pour effectuer des études sur la femme.

"C'est le premier institut du genre en Amérique du Nord", de dire le professeur Verthuy, qui a fait partie du département de français de l'université depuis 1965.

"Dans ce premier institut d'études sur la femme, de poursuivre le professeur Verthuy, nous créerons un environnement qui aidera les femmes à s'épanouir au point de vue personnel, social et intellectuel."

Diplômée de London University (Middle Temple), Mme Verthuy, qui a été réviseur pour Oxford University Press, a l'intention d'ouvrir l'Institut d'études sur la femme en septembre.

"J'irai un peu partout au pays à la recherche des meilleures personnes, dit-elle. Il faudra songer aussi à rénover nos locaux."

L'Institut Simone de Beauvoir est l'un des trois "collèges" établis cette année afin de créer un milieu plus personnel et plus agréable dans cette université de 26.000 étudiants.

Au 10e Salon de la femme

par Nathalie Petrowski

Les femmes de l'année au dixième Salon de la Femme, sont cette année juges, journalistes, assistantes sociales, enseignantes, pédiatres et animatrices. Comme l'année précédente, le jury présidé par Madame Nicole Germain et formé des journalistes Claudette Tougas et Claire Harting, de l'animatrice Suzanne Monange ainsi que de Monica Matte de Nouveau Départ et de Anne Husher du Conseil du statut de la femme, a opté pour des femmes qui avaient oeuvré dans des secteurs importants de la société sans toutefois être connues du grand public.

Des certificats honorifiques ont été remis par les membres du jury et par Serge Laprade aux femmes suivantes: Soeur Denyse Laine du Centre d'aide sociale aux immigrants; Yvonne Morissette, directrice-adjointe du Service bénévole de Montréal; l'honorable Gabrielle Vallée, juge en chef à la Cour supérieure; le groupe Au Bas de l'échelle; Mair Verthuy, directrice de l'Institut Simone-de-Beauvoir; Francine Montpetit, rédactrice en chef de la revue *Chdte-laine*; Simone Lamontagne, enseignante à la CECM; le Dr Gloria Geliu, pédiatre à Sainte-Justine; Madeleine Parent, permanente syndicale au Syndicat canadien du textile et de la chimie. Mentionnons par ailleurs qu'un rappel de prix a été exceptionnellement décerné à Solange Chaput-Rolland pour sa participation à la Commission Pépín-Robarts et que Françoise Gaudet-Smet a remporté le prix spécial du jury, attribué aux pionnières de l'émancipation féminine au Québec.

Dans un tout autre ordre d'idées, CKAC, le principal commanditaire de l'événement, qui avait axé toute sa publicité non pas sur les dix femmes de l'année mais sur la personnalité féminine du domaine artistique la plus populaire, remettait pour la deuxième année consécutive la Rose d'or à Dominique Michel qui cette année encore a recueilli le plus de votes auprès des auditrices de CKAC. Un prix spécial de CKAC était par la même occasion décerné à Jacqueline Vezina, la présidente du Salon de la Femme. Feignant l'étonnement, cette dernière prononça un bref laïus à la défense du Salon dont plusieurs détracteurs avaient vivement critiqué le côté ouvertement commercial. Déclarant que le Salon au cours des dernières années, avait généré un roulement financier de plusieurs millions de dollars et qu'il avait même participé à la création d'emplois, la présidente y alla



La comédienne Dominique Michel (à gauche) et la présidente du Salon de la femme, Jacqueline Vezina, ont reçu toutes deux un prix de la station CKAC, hier, parallèlement à la proclamation des femmes de l'année.

(Photo Jacques Grenier)

d'une invitation à l'auto-détermination et à la marginalité. « Pas besoin de descendre dans la rue pour manifester, déclarait-elle vous pouvez manifester et revendiquer des droits dans votre propre maison. L'important c'est de ne pas faire comme tout le monde et d'être marginal. »

Ce fut la seule grande déclaration de l'après-midi, ponctuée de pauses com-

merciales, de tirages de lave-vaisselle et de voyages, du dernier 45-tours de Serge Laprade et de l'apparition-surprise d'Alain Montpetit, l'animateur d'une célèbre émission de variétés à Télémetropole, venu recevoir le certificat honorifique de sa soeur Francine Montpetit, le Gala des femmes de l'année, poussant d'un même élan consommation et autonomie...

FEMININ POURTEL

Renée Kowalew



Mair Verthuy, directrice de l'Institut Simone de Beauvoir — Le professeur Mair Verthuy a été nommée directrice de l'Institut Simone de Beauvoir de l'Université

Concordia, institut créé récemment pour effectuer des études sur la femme.

"C'est le premier institut du genre en Amérique du nord", souligne le professeur Verthuy qui a fait partie du Département de français de l'université depuis 1965.

Le professeur Verthuy avait suggéré que l'institut porte le nom de Thérèse Casgrain, mais sa proposition a été rejetée: "Un vote démocratique a eu lieu, dit-elle, et j'accepte le vote."

"Dans ce premier institut d'études sur la femme, note le professeur Verthuy, nous créerons un environnement susceptible d'aider les femmes à s'épanouir au point de vue personnel et intellectuel. Nous voulons que notre action soit sociale et communautaire, que les femmes apprennent, à l'intérieur de leur propre institut, à s'affirmer et à participer à des processus décisionnels ainsi qu'à collaborer avec tous les organismes pour l'avancement de la situation de la femme."

Diplômée de London University (Middle Temple), Mme Verthuy qui a été réviseur pour Oxford University Press, a l'intention d'ouvrir l'Institut d'études sur la femme dès septembre. "Un de nos premiers projets, nous dit-elle au cours d'une entrevue, sera de créer des cours de français et d'anglais, langues secondes, utilisant uniquement des textes de femmes canadiennes et québécoises, des cours dépourvus de stéréotypes."

Pas de mots, des actes, disent les femmes C'est ce qu'Ottawa fait, réplique Lalonde

par Renée Rowan

Le ministre chargé de la condition féminine au Canada, M. Marc Lalonde, a invité hier les provinces, les employeurs, les syndicats et les groupements féminins à se joindre au gouvernement fédéral dans le but d'améliorer la condition féminine d'ici 1985, date qui marquera la fin de la décennie des Nations unies pour la femme.

Jusqu'à maintenant, a souligné M. Lalonde qui dévoilait au début de mars le plan d'action fédéral « Femme en voie d'égalité », aucun gouvernement provincial n'a encore adopté un plan global visant l'amélioration de la situation de la femme, accompagné de mécanismes gouvernementaux nécessaires à sa mise en oeuvre, même pas le Québec, a-t-il précisé notant par ailleurs l'excellence du rapport rédigé par le Conseil du statut de la femme.

Invité par l'Institut Simone de Beauvoir de l'Université Concordia, le ministre, à la veille des élections, a profité de l'occasion pour dresser un tableau complet de ce que son gouvernement a fait pour les femmes et de ce qu'il propose de faire.

Il en a aussi profité pour répondre aux accusations et reproches des groupements féminins concernant les décisions récentes de son gouvernement en ce qui a trait à l'accès des femmes au marché du travail, le programme « Outreach » ou Extension de

de l'immigration au Canada, les modifications à la loi sur l'assurance-chômage, les diminutions d'allocations de formation, les réductions de subventions à la planification familiale, le crédit d'impôt relatif aux enfants, etc.

L'exposé de M. Lalonde, qui a duré plus d'une heure, a été accueilli avec beaucoup de scepticisme par les femmes qui composaient en grande majorité l'auditoire. D'autant plus que le ministre avait déclaré au début de sa conférence que « l'âge de la rhétorique sur les questions féminines était pratiquement terminé ». Mais aux yeux d'un grand nombre de ces femmes, c'est justement ce que le ministre est venu faire, une fois de plus hier: de la rhétorique. « Des promesses, encore des mots, mais agissez donc et tout de suite », a lancé l'une d'elles.

« C'est précisément ce que le gouvernement fait et continuera à faire », a répondu M. Lalonde, soulignant que d'ici le 1er avril, les ministères fédéraux doivent soumettre leur programme de mise en oeuvre à « Condition féminine — Canada », que dirige Maureen O'Neil. Cet organisme a la responsabilité de la continuité du plan d'action fédéral.

Faisant ressortir les principaux points de ce plan, le ministre a mentionné que les problèmes des femmes sur le marché du travail feront l'objet d'un point distinct à l'ordre du jour de la Conférence économique des premiers mi-

ment fédéral entend, par ailleurs, discuter immédiatement avec les provinces d'une augmentation de la formation professionnelle offerte aux femmes dans des occupations non traditionnelles et les programmes d'apprentissage.

Les politiques de développement économique seront révisées afin d'évaluer leur incidence sur la situation des femmes en général et plus spécialement sur l'accroissement du nombre de femmes au sein du groupe des hauts salariés. Le gouvernement entend, en outre, inciter les syndicats, au moyen de subventions déjà existantes, à mettre sur pied des programmes éducatifs destinés aux femmes.

Un groupe de travail sur la situation de la main-d'oeuvre féminine sera prochainement créé et présidé par la Coordinatrice de Condition féminine-Canada, tandis que le Conseil économique du Canada entreprendra une étude sur la place de la femme dans l'économie canadienne.

Enfin, a dit M. Lalonde, le gouvernement entend réviser ses politiques en matière de pension en tenant compte plus spécialement des problèmes particuliers des femmes en ce domaine.

Ce plan qui ne manque pas d'intérêt en soi, s'il se concrétise, n'a pas semblé retenir l'attention des quelque cent personnes présentes comme en ont témoigné, par la suite, les questions venues de la salle, portant surtout sur des problèmes de travail ou des projets de loi comme par exemple le bill C-44 modifiant le Code criminel en ce qui a trait à la sollicitation aux fins de la prostitution qui a été dénoncé par une porte-parole du Comité des femmes de Tanguay qui l'a qualifié de projet de loi fourre-tout qui ne règle rien.

Qu'advient-il du cas Dahlila Maschino, a demandé une autre femme dans la salle, reprochant au gouvernement du Canada son inaction et sa négligence dans toute cette affaire. Ce à quoi M. Lalonde a répondu qu'à la suite d'une

enquête il était en mesure d'affirmer qu'il n'y avait aucune preuve de négligence ou de complicité de qui que ce soit au gouvernement dans cette affaire.

Il a aussi été question des programmes de formation et de la difficulté pour les femmes d'obtenir un travail non traditionnel. « Depuis un an, a raconté Kate Curten, j'essaie d'obtenir un emploi jusqu'ici réservé aux hommes. J'ai essuyé partout des refus, non seulement dans des compagnies privées, mais également dans une compagnie de la Couronne.

À un certain endroit, on m'a même soumise à un teste imaginaire comme celui de soulever un poids de 25 livres, sans poignée et sur lequel je n'avais aucune prise. J'ai raté

le test. On voulait voir quelle était ma force... les hommes sont-ils, eux aussi, soumis à ce teste? J'en doute ».

Il semble maintenant assuré, après quatre mois de démarches, que la jeune femme obtiendra un poste de wagonnier pour le CN, mais elle n'a pas encore obtenu de réponse ferme.

Quant on a le sentiment d'être victime de discrimination, a dit le ministre, il y a un recours auprès des commissions fédérales et provinciales des droits de la personne. « Oui, a rétorqué Katie Curten, mais ça prend des semaines, parfois des mois avant que ça ne se règle. Ce dont on a besoin, c'est d'une action immédiate, comme de quotas qui assureraient aux femmes des postes occupés jusqu'ici par des hommes ».

You've come a long way, baby...

LIFESTYLES

Sunday is Mother's Day and by now a traditional holiday for good old Mom.

But, good old Mom has changed and, in many cases, might even dislike the day set aside to honor her endeavors at home.

Today and tomorrow, Lifestyles takes a look at the changing of good old Mom and, as a timely gift, offers some tips on day care for the kids.

WOMEN have to realize that they have to agitate to gain their rights!"

The speaker is Doris Anderson, newly appointed president starting her three-year term with the Canadian Advisory Council on the Status of Women in Ottawa.

"The feminists are coming up with good, hard facts. Women comprise a major portion of the Canadian working force, yet they are still being discriminated against."

"Today's woman is not afraid to come out and join groups," she says.



"There's been a vast consciousness-raising across the country."

In Quebec alone, there are 450 varied women's groups dealing with almost every woman's issue under the sun. Of these, 112 groups number over 100 members, 52 groups number over 1,000.

"Women have a lot of competition and must fight harder," says Anne Usher of the Conseil du Statut de la Femme.

"More and more women are realizing that they have a choice," says Elizabeth Roscoe of the Nova Scotia Advisory Council on the Status of Women.

"The movement is really speeding up," says Lynn McDonald, Toronto-based president of the National Action Committee comprising of 170 affiliated groups — a 25 per cent increase over last year.

"Economic pressures are getting worse, so women are getting into groups to deal with the issues. They see political action as vital now. They have to press to show co-ordination. As more and more women join together, they will be more effective."

Ms. Anderson sees the council as instrumental in pulling women's groups together to work towards priorities.

Everything has been fragmented up until now, with facts and figures the concern of individual groups in various provinces.

Another co-ordination effort foreseen by Ms. Anderson is a general talent bank on the national level of women interested and qualified to

Full-time students

hold appointments on government boards and commissions. Only Ontario and Nova Scotia seem to have organized talent banks from which government can draw women as appointments become available. Quebec is currently compiling one.

Why is the women's movement growing so quickly despite what seems to be slow action in attaining women's rights?

"In Quebec it's a manifestation of the situation here: The deeper social issues and a reflection of the social change in the province," says Amy Williams, past-president of the Council of Women of Montreal and executive member of the Federation des Femmes du Quebec.

A look at the Quebec situation is revealing, and commands the respect of other women's groups across the country, according to various spokeswomen.

"They're very well organized," says Ms. Williams. "Many of the women involved are in long-established groups."

"Quebec women are well-informed," adds Ms. Anderson. Although Quebec was the last province to give women the vote, "in many ways Quebec women are better off," she says. "Their family law reform is very good. The Quebec pension plan is superior."

To have better liaison with Quebec women, the national Advisory Council is opening its own downtown Montreal office this week at 666 Sherbrooke Street West, suite 205 to compliment its Winnipeg-based western office. It will be headed by vice-president Lucie Pépin who will also be responsible for women in Atlantic provinces and French minority groups across Canada.

Honorable Marc Lalonde, minister responsible for the status of women, in speaking to the Simone de Beauvoir Institute at Concordia University recently, quoted a recent Weekend Magazine poll where 38.3 per cent of Quebec women said that they considered themselves feminists as opposed to 28 per cent of Ontario women.

He said that a total of 61.7 per cent of Quebecers favor the women's movement and noted that there are 39 universities across Canada offering courses on the status of women.

During the 1977-78 university terms, women comprised 41.3 per cent of full-time university students in Quebec, and 52.7 per cent part-time. Interestingly — and disturbingly — facts bear out that women earn only half as much as men do, according to Ms. Anderson, and "often must have a university degree to earn as much as the man who simply finishes high school."

(Female enrolment as a percentage of full-time university enrolment throughout Canada increased from 27 per cent in 1962-63 to 42.3 per cent in 1976-77.)

Further, Quebec women's enrolment in some of the less traditional disciplines is well above the national average.

In 1977-78, 36.4 per cent of students enrolled in agriculture and biological science (national average: 12.5 per cent) and 26.3 per cent of those in mathematics and physical science were women (national average: 17.1 per cent). Statistics for 1977 on women in the labor force show only 3.2 per cent of the women working in the agricultural industry. Four per cent of all women in the labor force are in natural sciences, engineering and mathematics.

Women are going into more non-traditional fields, according to Ms. Anderson, who noted architecture, engineering and law.

"I'm not so happy about the trades and the slowness of women to be accepted therein," she says. She claims that women in trades are clustered in low-paying jobs and few (27 per cent) are unionized. Therefore, unions are not interested in seeing women move ahead.

Part of Mr. Lalonde's Towards Equality for Women program calls for immediate discussion with the provinces to increase trades-training for women in non-traditional occupations and apprenticeship programs.

Joining the labor force since 1968 have been 1,635,000 women compared to 1,296,000 men. (Over four million women are in the total Canadian labor force.)

Yet only 4.9 per cent of working women are in managerial or administrative positions (excluding such professional people as doctors and lawyers).

In the public service in 1977, only 1,041 women earned \$25,000 or more compared to 19,702 men.

In the government-owned CBC, the proportion of women in management increased from 5.3 per cent in 1970, when the report of the task force on the status of women was unveiled, to 10.7 per cent in 1977.

Following the 1970 report, several discriminatory situations within the CBC were rectified, one notable being that pension benefits are now equalized for men and women employees.

"Industry is responsive," says Ms. Anderson. "And if women — if the Canadian public of which approximately 51 per cent is female — show that they want things done, with strongly-based and well-articulated demands, industry will react."

Within the CBC, the number of women announcers increased from 7.9 per cent in 1974 to 13 per cent in 1977.

Ms. Anderson sees great importance in the recent announcement from minister of communications Jeanne Sauvé on the formation of a committee to monitor sexist stereotyping in the electronic media.

In making the announcement, Mrs. Sauvé said: "The issue of sexist stereotyping in the media is an important factor in promoting the status of women in society and eliminating the discrimination they have traditionally faced."

As much as they see progress in such announcements, the feminists see many other government announcements holding them back.

One situation under attack is the cutting out of women as a separate target group of the Outreach program.

"Women take longer to qualify to re-enter the work force," says Ms. Anderson, "and part-time work-

See WOMEN, B9

THE MONTREAL STAR, FRIDAY, MAY 11, 1979

Women still in fight for top jobs

Continued from B7
ers don't qualify. If the part-time worker is laid off, she does not receive unemployment insurance." (71.6 per cent of part-time workers are women.)

Ms. Anderson stresses the condition of what she calls the "shocking poor of Canada — the older women whose average annual income is below \$5,000 a year."

"Women live longer," she says. "Often they do not have pension plans or the plans discriminate against them. Or they earn less, so they do not pay in as much money as men do. When these women are older, they, too, will end up as part of this shocking poor — unless they agitate right now for more pay ... for equal pay for equal work."

(Only 29 per cent of all working women are currently covered by a private pension plan.)

"The wage and salary gap is not decreasing," says NAC president Lynn McDonald. "Half the women are working in what is referred to as the women's ghetto: the traditional women's jobs. The other half of the women's labor force is doing the same type of job as men, but not being paid for it."

Salaries paid to women are a major bone of contention. According to Micheline Bouchard, president of the Quebec Order of Engineers, a woman is 20 times less likely than a man to earn \$20,000 or more, and is three-to-five times more likely to earn under \$6,000.

She said recently that fewer women are given training in most Canadian companies because training activities and dollars are concentrated on positions of greatest responsibility and value to the corporation, that is, jobs where women are absent.

Mr. Lalonde noted that the Canadian Employment and Immigration Commission is attempting to improve women's access to non-traditional jobs through training by establishing targets for women to be enrolled in usually male-dominated courses, and he claimed that access to this training would lead to a much higher paying work.

Federal courses are under-subscribed in Nova Scotia, according to Ms. Roscoe, and it's a matter of changing attitudes, she says.

"Training allowances are there, so either women don't know of them or don't want to be considered odd. If 20 women want to take a course, whether it be for a bartender or a heavy equipment operator, it can be arranged."

The real barrier is not the lack of qualified women, but the lack of access to appropriate job opportunities, says a report out of Ottawa, based on 1977 and 1978 facts.

But, a (third) study on women in the civil service, done in January 1979, indicates that women aren't much better off since the Royal

Commission on the Status of Women in 1970 — and the whys and wherefores of that are of great interest to Ms. Anderson.

The feminists all show concern with the lack of acceptance into top-paying federal government jobs.

"Women aren't doing well at all," says Ms. McDonald. "Although there is a slight improvement over five years ago, only 20 per cent of the top positions on boards and commissions at the federal level are held by women. If we comprise half the population, we should hold 50 per cent of the positions that represent the public."

"The Senate is the same. Women comprise nowhere near 50 per cent of the new appointments, and the same holds in provincial governments."

The Supreme Court doesn't yet boast a woman.

Jean Steer, president of the Canadian Federation of University Women in Regina sees little success at the federal level in placement of women as well, but feels that moderate success has shown up on provincial levels and much more at the local levels.

Susan Gibson of the Ontario Status of Women Council agrees.

An indicator of the upswing in the feminist movement was shown in the Ontario municipal elections last November," she says. "Many women were elected mayors (including Thunder Bay, the borough of York, and Ottawa) and to aldermanic positions."

Ms. Gibson claims that another indicator lies in the Affirmative Action program for Ontario women employees. In spite of cutbacks, she says that women are holding their own and that an increase is shown in the number of women in non-traditional positions.

Ms. Gibson says: "Women are holding positions as a direct result of the feminist movement. If not, why are they in these positions now and not 10 years ago? The woman now realizes that if she was good enough to hold a volunteer position as president of the parent-teacher association, then the direct logical extension of this is to be a school board trustee."

Looking at their communities and beyond are the 82 Quebec women nominated as candidates in the upcoming federal election.

They are joined by 70 women candidates in Ontario and comparatively large numbers in other provinces — despite the fact that only 28 women of approximately 1,700 members of parliament have been elected since 1918, when Canadian women got the vote.

Says Ms. Anderson: "Women must question candidates, and they can make it clear that they don't necessarily vote the way their husbands do. Candidates had better be aware of women's issues. It's shocking how little many of them know!"

Aspects such as the Income Tax Act and its apparent injustices have been raised in the course of the campaign.

(An issue in point is that under the act a spouse's salary cannot be classed as an income tax expense, and the spouse cannot receive a workrelated pension.)

Mr. Lalonde says that pressure by women's organizations on the federal government has sparked much of its activity to enact legislation and implement policy and program changes to attain equal rights and responsibilities for women. He has publicly stressed that where provincial and territorial governments have fundamental responsibilities, they must take the lead and propose action.

Yet, not all provinces have shown interest in women's issues, so there is active lobbying done in most to have advisory councils where they do not already exist.

In every province, the woman is moving ahead — slower than some would like to see, but, to quote Quebec's Ms. Usher:



Pierre Marois



Lise Payette

Budget aids Quebec feminists

QUEBEC society is in a period of rapid change and women are participating in the debate," says Anne Usher of the Conseil du Statut de la Femme.

Women have always been very obvious in the province," she says, challenging a statement that we live in a patriarchal society.

"There have been women lawyers for a long time. Hospitals, in fact the whole health care system, has been run by women, albeit that they wore religious garb. They were still female role models."

One of the major reasons for Quebec feminists moving ahead rapidly has to lie with budgets. Whereas some provinces have to do with little or nothing, (Nova Scotia's council operates with approximately \$150,000), Quebec women operate with close to \$1 million.

"Both current and past governments in Quebec have been sympathetic to women's issues," says Ms. Usher.

The current government paid for the detailed *Pour les Québécoises: égalité et indépendance* report that was presented to Prime Minister René Lévesque last October.

Indications are that plans are being formulated to implement the recommendations and realize the objectives cited in the report.

A ministerial committee has been set up in this regard composed of Lise Payette, minister of consumers, co-operatives and financial institutions, Camille Laurin, minister of state for cultural development, and Pierre Marois, minister of state for social development.



Camille Laurin

servants headed by University of Laval lecturer in law Christine Tourigny is being assembled to deal with ways of implementing the report in the 12 ministries involved.

Still, the Quebec woman, like her counterparts in other provinces, has a long way to go.

Major Quebec companies have few women in top executive posts, according to Micheline Paradis of the Conseil du Statut de la Femme, and there is only one woman holding a high-level position in the Quebec civil service.

The Quebec government has been participating with use of lists of Quebec women qualified for administrative commissions and advisory councils, claims Ms. Usher. From these lists, the government can choose qualified persons, when appointments are open, while the council can make recommenda-



Doris Anderson . . . president of Canadian Advisory Council on Status of Women. -

...But you've still got a long, long way to go

ATTITUDES right from the cradle are one of the major things holding women back," says Pat Pfeifer, Montreal professor and management consultant. Ms. Pfeifer is co-leader of

a course on Sex Differentiated Behavior in Corporate Structure that began this week at the Simone de Beauvoir Institute of Concordia University.

"There are no inherent differences between men and women that would hold back a woman from attaining management status in a company," she says. "The reason that they are not doing well is because of cultural conditioning and society's attitudes."

"Young people planning their careers must see role models in non-traditional jobs," claims Ms. Pfeifer. "People in school are perpetrating myths about the roles of women. Young people must be exposed to women as engineers, in marketing, financial management, banking."

Ms. Pfeifer says that in her experience, she finds more women taking collegiate-level business courses than men. Of three CEGEP courses she teaches, one is 78 per cent women and another has only one male student.

"The number of women taking such courses in university tends to drop," she says. "The reasons: admissions, attitudes at the university itself, and the lack of professional career counseling."

"It's time for a shifting of gears," says Ms. Pfeifer. "Women have to be trained

to think about careers early in life and be subjected to career planning. I find that when women are treated equal to men they thrive and flourish. They're willing to pursue non-traditional careers."

"The feminist movement has inspired women to change what is happening at work," says course co-leader Dirk Woldring.

As more and more women are moving into management positions, the traditional 'man boss with woman secretary' situation disappears and the man is forced, perhaps for the first time, to deal with his own emotions. Not only does he find that women are fun to work with, but he finds his emotions towards other men coming to the surface — emotions such as liking and respect; feelings that are important and satisfying."

Part of what fuels the male backlash in companies comes from non-competent executives who are not skilled in dealing with women and have never identified these feelings with men, according to Mr. Woldring.

"The competent executive finds that he can work with women without having a sexual relationship," he says.

Mr. Woldring believes that women entering the working world today aren't so interested in political issues as they are in whatever helps them get ahead in the company.

"They can now see themselves as having the potential to attain top positions," he adds.

Quoting an "enlightened executive who lays it on the line," Mr. Woldring says: "A lot of companies have men executives who are not productive. The women are recognized as being competent, but the companies cannot afford to move them up and give them equal pay right away. It has to be a gradual thing. The women within these companies right now are blocked, but that will change for the next generation. Companies take years to adjust to economic realities."

Mr. Woldring sees many companies doing two things: Giving money for training women without changing the company situations that they will face or giving consciousness-raising in a company without the necessary training to go with it. "One without the other is insufficient," he says.

Likening the Quebec woman — English and French — to the black woman in the U.S., Mr. Woldring notes that she has a special bicultural consciousness to help her with what is going on and how to get ahead.



Bra-burning was once considered the ultimate symbol of the feminist movement. But serious feminists say that bra-burning has become a symbol meant to demean the movement.

SORCIERES

Au Québec, à Montréal, à l'Université Concordia, l'on vient de créer, à l'intérieur de la Faculté des Arts et Sciences, un Institut des études de la femme.

Depuis huit ans déjà, il existe dans cette université officiellement anglophone un programme d'études interdisciplinaires sur la femme et la condition féminine. Des séminaires interdisciplinaires, qui servent d'initiation et de couronnement, et un choix de cours dans diverses disciplines - les études françaises, québécoises, anglaises, l'histoire, l'économie, la philosophie, la religion, la sociologie, la psychologie, etc. - permettant aux étudiant/e/s de suivre une mineure dans ce domaine, mineure à laquelle s'ajouteront bientôt, espère-t-on, une majeure et un baccalauréat spécialisé. Ce baccalauréat correspond, grosso modo, à la licence : une spécialisation suppose que, sur le nombre de cours exigés, l'on aura suivi au moins les deux tiers dans un domaine précis ; la majeure, au moins la moitié ; la mineure, au moins le quart).

Le nouvel institut est à la fois plus et moins ambitieux. Ouvert aux femmes de tous âges, celles qui étudient à plein temps comme à temps partiel, et même à des hommes, il n'exige de la part de ses membres-étudiants qu'un nombre minimal de cours sur la femme, sans, bien sûr, leur refuser d'en suivre plus. On leur demande surtout de participer à la vie collective du groupe, et cela dans le but d'accentuer sa fonction sociale et communautaire. Des professeurs et des membres du personnel de soutien (conseill/ers/ères en orientation, etc.) seront regroupés dans les locaux afin d'aider les étudiant/e/s. Selon les besoins et les possibilités seront organisés des ateliers, des séances de 'consciousness-raising', des groupes d'étude ou de discussion sur des questions particulières. Pour aider les femmes à s'affirmer, il a déjà été décidé que les

étudiant/e/s seront membres à part entière et participeront au même titre que les autres aux instances de l'institut, à tous les processus décisionnels. Sont envisagés également un certain nombre de cours à créer spécifiquement pour les membres, dont des cours non-sexistes de français et d'anglais langue seconde, à partir de textes d'écrivaines canadiennes et québécoises.

Sur un plan plus large, les initiatrices du projet entendent réaffirmer leur présence au milieu en établissant des liens plus solides avec divers organismes au Québec, que ce soient les organisations qui ont pour but d'aider les femmes confrontées à des problèmes ou des regroupements de femmes politiques, professionnelles et autres. Elles espèrent ainsi profiter de toute l'expérience acquise tout en apportant leur contribution à l'effort commun. A long terme, transformer la société !

C'est une expérience à surveiller, un endroit qui pourrait faire l'objet d'une visite. Pour de plus amples renseignements, écrire à

Mme VERTHUY

Département d'Etudes françaises

Université Concordia

1455 O. de Maisonneuve

Montréal H3G1M8

Quebec women want equality

by Mohammad Syed

Am sick and tired of being compared to men as an egg," stated Mair Verthuy, Principal of Simone de Beauvoir Institute at Concordia University in Montreal who lectured "Women in Quebec". The lecture is part of the Laura Sabia series.

She was responding to the illustration of a broken egg on the cover of the text, "For Quebec Women — Equality and Independence. The text was put out by The Council on the Status of Women. Levesque finds it revolutionary. . . in his opinion," said Ms. Verthuy who personally does not like it. "Power is something we (women)

should be paying attention to and yet it is found in the last chapter with Leisure and Artistic Talent."

Ms. Verthuy is also the French editor of the Canadian Women's Study Journal and said that "it is exciting that we are publishing a bilingual journal."

She pointed out that "Quebec is seen as an internal colony of Canada" and the experiences of the women in Quebec were the same as the women in colonized countries.

The women in Quebec, as compared with the rest of Canada, were "more downtrodden, repressed and looked on by men of Quebec and the Church as child bearers."

This fact goes back to after the

Seven Years War, when the "Church dominated in the name of London," said Verthuy. London did this to keep Lower Canada "quiet".

"The Church, not Ottawa, was doing it (giving Quebec a colonized environmental)," Ms. Verthuy stated.

The reason for Quebec's population explosion from the end of the Seven Years War to the present was because the church would encourage large families and "if the women drop dead after ten children the husband would remarry," she said.

"The greatest achievement (in Quebec for women) is the overthrowing of the Church," remarked Sheila Wilkinson, the co-editor of Canadian Women's Study Journal.

Women in Quebec are now practising birth control, but they are still hindered by the other thorn in their struggle, the government.

In Quebec, there are five hospitals with Therapeutic Abortion Committees. This does not mean that there is Therapeutic Abortions for the average Francophone women. This is because four of the five hospitals are Anglophone districts and "so only Anglophones and middle class Francophones are eligible," said Verthuy.

"Therapeutic Abortions are not the priority of the P.Q., Levesque stated during his visit to Concordia University," said Ms. Verthuy. After pressure, the Parti Quebecois made a

statement of plans to increase to . . . the family planning clinics and will encourage hospitals to have Therapeutic Abortion Committees.

Ms. Verthuy thinks "it (P.Q.) is a better government for women than the Liberals. 55 per cent of the P.Q. party's membership consists of women who have formed their own lobbying group to push the P.Q. in one direction," said Ms. Verthuy.

Women in Quebec are now saying "if you want us to vote for you, you do something for us. . . it is the first time we hold the power," said Ms. Verthuy.

This explosive change by the women in Quebec started in 1970, and it is far from being finished.

Women's and Mature students'

Senate approves first two colleges

by HOWARD SHRIER and
JOHN MacKINNON

The first two colleges of
Concordia University's arts and

science faculty will open their
doors on September 1, 1978.

Senate approved the Wo-
men's Studies Institute and the

Centre for Mature Students by
strong majorities, but did not
have time to complete debate
on the Liberal Arts and Loner-

gan colleges, the other two
slated for discussion at Friday's
meeting. Debate on these will
continue this Friday morning.

The two remaining colleges,
Public Administration and
Problem-Centred Self-Directed
Learning, were not presented.
The Learning college was tem-
porarily withdrawn for some re-
working and honing, and will
likely be presented at the end of
term; the School for Public
Administration, because of its
complex nature (it must nurture
extensive government contacts
as its students will likely serve
apprenticeships prior to enter-
ing the public service) also
needs more work and will be
presented in the spring.

WALL PLEASED

Arts and Science faculty
Provost Robert Wall, the main
mover behind the drive to estab-
lish colleges, told *The Georgi-*
an that he was pleased that the
two had been accepted.

"I had hoped for all four," he
said, "but then I'm the eternal
optimist."

Wall said he thinks the estab-
lishment of colleges is crucial
to the development of a more
human, personal atmosphere in
the arts and science faculty,
which encompasses more than
50 percent of the total student
body.

Wall said he had only sup-
ported the merger of the arts
and science faculties with the
understanding that smaller
units such as colleges would
be established.

Wall said he is optimistic for

the success of the two colleges
approved by Senate because
both can serve specific com-
munity needs.

In his travels across Canada
and the United States, doing
research into colleges at other
universities, Wall found that
the most successful ones were
either serving community
needs, or had a specific philo-
sophy of education.

COMMUNICATION BREAKDOWN

The Centre for Mature Stu-
dents (CMS) came under some
opposition from the Loyola
Evening Students' Association
(LESA) but it appeared to stem
more from a lack of communi-
cation between LESA and Wall
than anything else.

LESA representative Maria
Brown told Senate that evening
students oppose CMS because
they think it will "alienate"
mature students from the rest
of the student body.

She also complained that
LESA had little input into the
proposal.

Wall responded to her sec-
ond remark with an uncharac-
teristic show of temper, saying
that he had tried time and again
to reach LESA and that they
had always been welcome to
participate. He told Brown her
remarks were "offensive".

"HIGHLY IRONIC"

Barbara Opala, the co-
ordinator of Concordia's cur-
rent mature student program-
me, told Senate it was "highly
CONTINUED ON PAGE 2



Professors Christine Allen and Allannah Fur-
long were not wearing such long faces by the
end of Friday's Senate meeting, as the proposal
for a women's college which they helped draft

was approved for implementation in September
1978. Senate also approved a proposal for a
liberal arts college and will consider proposals
for further colleges at its next meeting.

The original Feb. 28/78 p.1

COLLEGES cont'd from p.1

ironic" that LESA was concerned about alienation because the aim of CMS is precisely the opposite.

She explained that mature students, rather than being isolated, would be integrated by the very nature of their curriculum, all of which is undergraduate work.

She said the CMS is being established to provide "a home base" where people can meet with others in similar positions, with similar experience and maturity.

She complained that LESA had never contacted her about their concerns, and that she had heard about it from staff members of *The Georgian* rather than from LESA.

The debate on CMS also provoked some controversy when a Senator who had tired of the discussion called the question, cutting off debate. A vote was called and this motion was upheld, 16-15.

Vice-Rector academic Jack Borden insisted that so close a vote obviously indicated uncertainty among Senators and that debate should be reopened. After some bitter complaints about the "offensive" nature of closure on Borden's part, the discussion was resumed.

SO WHAT ELSE IS NEW?

The debate on the women's college was less vociferous and more practical, centering more around resource problems.

The first concern, of course, was money, specifically how much capital the colleges would drain out of the university budget.

Wall said he believes that colleges can be self-financing through three avenues of revenue:

- increased government grants
- increased funding from outside agencies
- increased enrollment.

He told Senate that Jacques-

Yvan Morin has indicated that the government is reviewing Concordia's grants, the lowest in the province, and is considering bringing them into line with other Quebec universities.

52 FOUNDATIONS APPROACHED

He also said that 52 foundations that have a record of supporting higher education have been approached for funds. He said he believes that once Concordia has something unique to offer — namely colleges — funds will be easier to come by.

As for enrollment, he said he thinks colleges will most likely attract students who would otherwise have gone to McGill or outside the province.

"We have to do something to attract new students to this university," Wall said. "It seems to me these institutions will do it."

He added that there is no way to ensure that colleges will bring these new students, "but if we don't do anything, they surely will not come".

SPACE SICKNESS

Senate's other major concern was where to put all of these new students once they begin coming to Concordia.

Wall admitted that space is a problem but that "poor housing for a brief period is better than no housing at all".

He added that there is some space "if you look hard enough", but that he had caused paranoia among occupants of Concordia buildings when he had walked in with his tape measure and a gleam in his eye, obviously prospecting for space.

He brushed off a lighthearted suggestion by Engineering Dean M.N. Swamy that faculty washrooms be converted into college space. Wall suggested in turn that they be used for engineering labs.

The Georgian Feb. 28/78 p. 1

Women's College named

The Women's Institute, approved by Senate last Friday, will almost certainly be named after feminist Simone de Beauvoir as a result of a vote by the institute's proposers.

De Beauvoir has approved the use of her name, organizer Christine Allen said, and was excited by the idea. It only remains for the Board of Governors to approve the name at its March 8 meeting, which coincidentally is International Women's Day.

Other names suggested for the Institute included New Society Institute and Women's Studies Institute. As well, there were proposals for it to be named after Thérèse Casgrain, Emily Carr, Nellie McClung, Idola St. Jean and mythical figure Minerva.

Ballots were mailed to 36 people who had been involved in at least two meetings of the women's college committee, and 33 were returned. They were opened yesterday and 18 people favoured the name of de Beauvoir, while seven favoured Casgrain, five were for Women's Studies, two for Nellie McClung and one for New Society.

Women's, mature students colleges cut the ribbon

By KEVIN PROKOSH

Concordia University enters a new phase in its development with the opening of two colleges, the Simone de Beauvoir Institute and the Centre for Mature Students, this week.

Both "colleges" are part of an innovative plan to create smaller and more personal units within the new university-wide Arts and Science Faculty.

Simone de Beauvoir Institute, the new college of women's studies, is the first institute of its kind in North America.

Professor Mair Verthuy has been appointed principal and along with two assistant principals, 11 tutors and four part-time instructors will form the staff working on two floors at 2170 Bishop Street (the old Continuing Education annex).

Though 100 students had been the enrollment target Verthuy will not be overly concerned if that number is not reached. Up until last Friday 55 students had been accepted.

FIRST

"This is the first institute which will have women's studies as its intellectual base," said Verthuy, a graduate of London University. "We shall provide an environment which will help women develop their personal, social and intellectual potential."

But she is quick to add that the college is an "institute about women and not a women's institute."

The institute, Verthuy explains, will have "no strong academic base." Therefore the stress will be on the social and community aspects of women.

The curriculum will be made up of existing courses spread

across 12 departments and the Centre for Interdisciplinary Studies (there are 90 women's credit courses on the calendar of Concordia University).

Some of the courses available include: Woman's Identity and Image, Economics of Discrimination, Women in Literature, Women in Western Society, Women, Human Rights and the Law, and Women in Religion.

A minimum of nine credits will be required for all students enrolled in the institute, most of whom, it is expected, will follow major programs in other disciplines.

IDEA

An idea which sparked interest in the formation of the institute initially was a report which stated that in American women's colleges there was a greater number of achievers among women's college graduates than those who studied at co-ed institutions.

A Concordia tradition has been its mature student and part-time educational programs and with the creation of the Center for Mature Students will continue its "recognized leadership in the field of adult education."

It was pointed out in the proposal brought before university Senate last spring that all studies forecast a growth in the number of people between 21 and 55 returning to university. Moreover, many administrators wanted to continue providing for mature students which is an area where this university is recognized throughout Canada as a pioneer.

Barbara Opala, director of the center, believes her greatest challenge will be fulfilling the mature students'

need of a "sense of welcome and belonging."

These neglected students, Opala notes, are "anxious, lack confidence and wonder about their ability to cope." On top of this they need information after normal office hours (most attend during the evening) and repeatedly encounter locked offices.

With the center situated on the fifth floor of the Hall Building and in Room 308 in the Administration Building on the Loyola campus, mature students will have a "home base", offering an opportunity to drop in to attend special lectures, to exchange ideas with faculty members and or to meet other students with whom they have much in common.

"One of Concordia's greatest strengths is the wide range of programs it offers," Opala continued, "but for someone new coming in, all those courses can be confusing."

DIRECTION

"We try to point people in the right direction, find out what their interests are and make sure they take courses in a logical sequence."

On the staff, along with Opala will be 10 "fellows" who will advise students, give introductory courses in various fields and service the workshops.

The workshops, in conjunction with the guidance and the learning center are planned to meet the educational needs of older students who wish to brush up on academic weaknesses.



Arts and Sciences Provost Robert Wall, the man chiefly responsible for the emergence of colleges at Concordia University.

Lady with hat launches another meeting of minds

By EVAGELIA HADJIS

Audrey Bruné, English professor at Sir George but better known around campus as "The Lady with The Hat", is about to launch another intellectual rocket at Concordia which promises to be not only entertaining but mind-

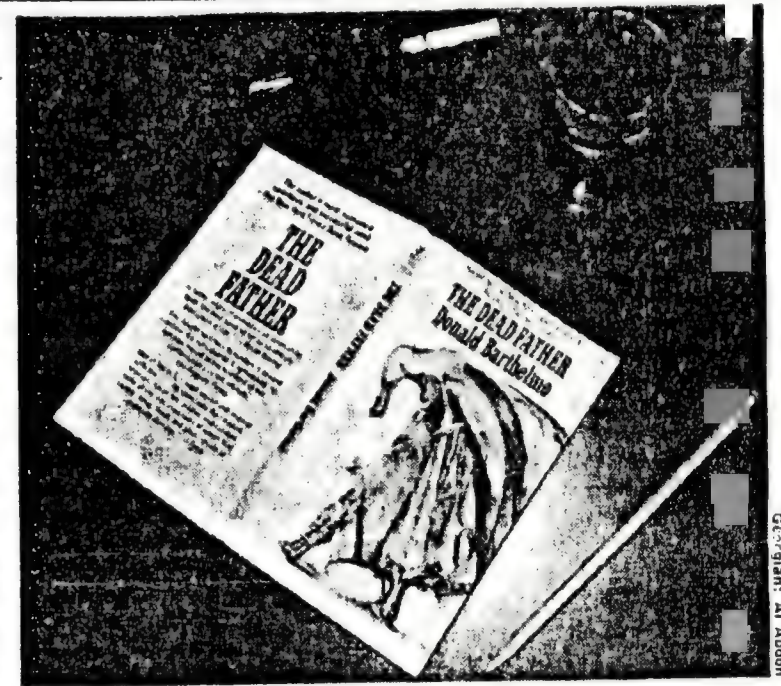
exploding.

Dialogue In Depth is a programme of six interdisciplinary debates and panels centering around literature, religion and women's studies, organized by Bruné, who aspires to create a lively intellectual community on a

multi-disciplinary level within the university complex. "Creativity, vigor, intellect...existential verification," she says. "What could be more pleasurable and stimulating than vigorous intellectual exchange?"

Dialogue In Depth will premiere on Tuesday, October 24 with **The Apple Disease: Can a Woman Be A Feminist and A Christian?**, with Professor Sean McEvenue, Principal of Lonnergan University College, Professor Michael Fahey (Theology, Loyola) and Professors Christine Allen (Women's Studies) and Sheila McDonough (Assoc. Principal of Women's Studies) of Sir George Williams. Professor Bruné is not only the organizer but she will act as Im-moderator to maintain a delightfully dialectical and universal kind of conversation at all times. The debates and panels will be held on Tuesdays or Wednesdays (see chart below), between 12:30 and 2:00 p.m., at the Simone de Beauvoir Institute, at 2170 Bishop Street, Room 103.

Professor Bruné, whose lively quest for truth and knowledge and persistent inquiry into the realms of literature and religion have proved exemplary for many a



Keepsakes of Graduate English, Professor Bruné's special subject: Outrage and Insight in the satiric mode

student, has been teaching English for a number of years at Concordia, as well as at the University of Florida and the University of Chicago.

Founder and originator of **Dialogues in Depth** in 1966, Professor Bruné inaugurated a similar meeting of minds at the borderline of university disciplines and religious commitment which was welcomed with resounding success — a usual attendance of 150! The response was so gratifying and encouraging that an additional programme of five Dialogues was scheduled for the 1967-68 academic year. Three of those programmes were attended by 150, while the

other two, by 200 students. The dialogue programme was expanded by Professor Bruné to include Dialogue Seminars, to provide a situation of encounters between faculty and students during which the special insights, knowledge and perspectives of a variety of disciplines could be brought to bear on a unifying idea or crucial problem.

This year, **Dialogue in Depth** promises to be just as intellectually stimulating and entertaining as in previous years, if not more so, judging from the topics (below). See you Tuesday, at the Simone de Beauvoir Institute, 12:30 to 2:00 p.m.



Professor Audrey Bruné enqaged in Dialectical Discussion

Dialogue in Depth — Schedule of events

All "Dialogues" will be held at the Simone de Beauvoir Institute, at 2170 Bishop Street, Room 103.

The Apple Disease: Can a Woman be a Feminist and a Christian?

Tuesday, October 24, 1978, 12:30 to 2:00 p.m.

Prof. Sean McEvenue, Principal of Lonergan University College, Loyola

Prof. Sheila McDonough, Principal of Women's Studies, Simone de Beauvoir Institute, S.G.W.

Prof. Christine Allen, Women's Studies, Simone de Beauvoir Institute, Sir George Williams.

Prof. Michael Fahey, Theology, Loyola.

Ambivalent Fires: Woman as Witch

Tuesday, November 7, 1978, 12:30 to 2:00 p.m.

Prof. Lionel Rothkrug, History, SGW.

Prof. Michael Desplant, Associate V.R. Academic Research, Sir George Williams.

FULCRUM

Feminism as ~~Balance~~: Balancing the Ethical Scales

Tuesday, November 28, 1978, 12:30 to 2:00 p.m.

Prof. Edgar Egan, Philosophy, Loyola

Prof. Charles Davis, Chairman of Religion, SGW

Prof. Audrey Bruné, English, SGW.

Prof. Howard Kushner, History, Loyola.

Androgenous Personhood: The Short, Happy Life of Cleopatra

Wednesday, January 17, 1979, 12:30 to 2:00 p.m.

Prof. Audrey Bruné, English, SGW.

Prof. David McKeen, Assoc. Dean of Arts and Sciences, Sir George Williams.

BREW

Romanticism: The Fateful ~~Life~~ or The Feast of Life

Wednesday, February 14, 1979, 12:30 to 2:00 p.m.

Prof. Michael Euvrard, Chairman, French, SGW

Prof. Gerald Auchinachie, English, SGW

Prof. Patrick Holland, English, Loyola.

Prof. Maureen Durley, Women's Studies, SGW.

The Distorting Mirror: Images of Women in Modern Literature *MARCH 14, 1979*

Prof. Kathy Waters, Associate Principal of Simone de Beauvoir Institute

Prof. Rosalind Belkin, English, SGW.

Prof. Greta Nemiroff, Women's Studies, SGW.

Prof. R. Tobias, English, SGW.

Downtown women are urged to blow the whistle on rape

By MAY WILLIAMS

On a Thursday at 9:00 p.m. on the corner of Guy and St. Catherine Streets a woman was attacked. Even at this busy hour no one came to her rescue. She was afraid to go out for some time afterwards.

The woman is a student at Concordia and a member of the Simone de Beauvoir Institute, and when she finally re-told her traumatic experience, it was with her fellow members at the institute. After this story was disclosed, an investigation was prompted by another member, Sylvie Tourigny.

Tourigny was confronted with some startling statistics after a lengthy interview with Daniel Cr peau District Director of Station 10. Eight rapes, six instances of sexual assault and 27 purse snatchings (three of which resulted in physical injuries for the victims), were reported to the police as having occurred within a few blocks of the Sir George campus since January 1, 1978.

"The police believe that particularly in the case of rape, reported incidences are far from a true picture of the actual number of offences," Tourigny said.

The Simone de Beauvoir

Institute, acting on a police recommendation, will be selling police whistles for \$2.00 each, starting Wednesday, Oct. 18, for three weeks. Tourigny

said of the whistles, "They will, however, only be as effective as you want them to be." If you are threatened, or see that someone else is in danger, get to a phone and call the police as soon as possible. If you hear a whistle, call the police: DO NOT PRESUME THAT SOMEONE ELSE WILL."

Other prevention recommendations of the police are: avoid going anywhere alone, watch where you park your car, avoid staying at night clubs until closing, under no circumstances accept a ride from an unknown, avoid putting name and address in school books, don't advertise the fact that you live alone, and if you feel you are being followed do not go home but into a public place.

"The police are also quite willing to come on campus and hold information sessions concerning both the present safety situation on campus and crime prevention, if students demonstrate an interest," said Tourigny.

To purchase a whistle and or request information sessions, stop by the Simone de Beauvoir Institute, 2170 Bishop St.; telephone: 879-8521.



By Kevin Prokosh

The Colleges:

A new approach to education

With the opening of the Simone de Beauvoir Institute and the Centre for Mature Students last September the university embarked on a strategy it hoped would enhance both its image and its enrolment.

The first year of the colleges is almost completed, and it is clear this new approach to education has been successful in terms of both enthusiasm and number of students.

"The colleges have helped to bridge a lot of gaps in the community," said Bob Wall, Provost, whose job it is to promote the creation and implementation of the college system.

"If the other colleges do as well I will be claiming great victory."

The next step in this innovative system is the opening of three new colleges next September: the Liberal Arts College, the Lonergan University College and the School of Community and Public Affairs.

Wall has spearheaded a recruiting campaign for these colleges which began with advertisements in the Montreal Gazette and later in cegep student newspapers extolling the virtues of Concordia's colleges.

Earlier this spring representatives of each of the colleges visited the cegeps to talk with interested students and "we recruited very hard," said Wall.

He noted the university has always gotten a good reception from students at the Vanier and Dawson cegeps but there has been "a significant rise in the number of students who have applied to the university from Marianopolis and John Abbott (cegeps) who never thought of coming to Concordia before."

Wall believes the Senate's and the Board of Governor's faith in the colleges has been justified, with the enrolment progressing well, although Lonergan University College has not recruited as well as the Simone de Beauvoir Institute and the Liberal Arts College.

The idea for the establishment of colleges was a response to the problems created with the merger of Sir George Williams University and Loyola College.

When Sir George Arts, Sir George Science and Loyola Arts and Science merged to become one arts and science faculty two years ago, administrators felt that a faculty made up of half the university's students and 70 per cent of the professors would leave students floating in a depersonalized environment.

To alleviate this problem a system of colleges was proposed where "together faculty and students who share a common philosophy of education or a community service orientation" could meet.

But more importantly the colleges were created to offer students an alternative to Concordia's rich cousin McGill, which may in the future be able to furnish all Quebec anglophones with an education.

In the years of falling enrolments ahead, Wall said, "Concordia University will not survive if it remains a second choice university."

The university believes it can attract students to Concordia by creating an atmosphere more congenial and conducive to learning, and to make it known to the community that Concordia cares about its students as human beings."

This was not to be attained by transferring things around within the university and calling it a college, said Wall. The need for the college was created in the minds of the people of the community.

"You can't get a good education only in the classroom," said Wall. "We want to create a place where you want to stay and talk. We are trying to improve the atmosphere of education."

COLLEGES

Wall is happy with the performances of the first colleges—Simone de Beauvoir Institute and the Centre for Mature Students—and believes both have had successful years.

The Simone de Beauvoir Institute has received a great deal of attention this year as the first institute of its kind in North America.

Wall is pleased with the kind of impact the institute has had on the community, with its heavy schedule of Dialogues in Depth, symposiums and public debates of issues affecting women.

The Institute attracted 100 students this year and plans are being made to double the membership next year.

The Mature Students Centre was set up to continue Concordia's tradition of providing people over 21 returning to school with academic guidance, orientation and emotional support.

According to Wall the "How to" workshops were quite successful in aiding mature students to attain the necessary tools to succeed once again in academia.

The Liberal Arts College is in the envious position of having 50 more applicants than they have places (25). Plans call for the students of this college to receive an intense, demanding education. "No doubt these students will have to work awfully hard," said Wall.

The goal of the college is to supply a broad education of the highest quality to the best students.



Robert Wall, Faculty of Arts and Science Provost.

The school of Community and Public Affairs, which will also open in September, plans to prepare students to work and live in Quebec and "a major goal of the school is to produce graduates who will be employed either by the Quebec government or by corporations, associations, interest groups or consultants who deal with the government."

A unique aspect of the studies will be an internship programme where students will receive credit for working

in a public affairs job. The school will offer no courses but will put together programmes of study for their students in local, national, provincial and international affairs.

The Lonergan University College will integrate religion and academics in the institution named after a former Loyola student and teacher who is today regarded internationally as one of the greatest contributors to Western thought.

Students and instructors will attempt to grapple with such questions as man's place in the universe, humanity's responsibility in society and the scope of human destiny, and also questions such as the existence and nature of absolute values and ultimate reality.

A proposal for a science college will come before the Senate next month, and if approved it will begin operation in September, 1980. Initial plans call for a curriculum including advanced studies in specific areas of the sciences, research projects initiated by students, and the study of the historical, philosophical and social aspects of science and the responsibilities scientists have to the public. The program will be limited to 25 students, the choosing of whom will be based on academic record and an interview with each prospective member.

The only other proposal presently being worked on is a recommendation for a Co-operative College which needs much more work, Wall said, because "we can't promise things we can't deliver."

College budgets

Enrolment figures determine success

By John Morrissy

The two colleges which opened this year, the Centre for Mature Students and the Simone de Beauvoir Institute, have attracted enough new students to the university to pay for themselves.

The colleges have an operating cost of about \$50,000 each.

Whether or not the colleges pay for themselves is determined by enrolment.

Dr. Robert Wall, provost of arts and science, said "If I add up the number of students who came to Concordia for the Centre for Mature Students and the number of students who came for the Simone de Beauvoir Institute, the colleges have more than paid for themselves."

Each full-time equivalent student enrolled in the university results in a \$4,000 grant from the provincial government.

A full-time equivalent student is one registered in five (6 credit) courses.

If a student is taking three courses and another is enrolled in two, the grant would again be \$4,000.

Tuition fees also bring in about \$500 per full-time student.

Only independent students—those

not registered in a degree program—don't elicit any funds.

To break even, the colleges must attract 20 full-time equivalent students who came to Concordia because of the colleges.

If the enrolment consists of people who were already taking courses at Sir George or who did not come to the university for the express purpose of joining one of the colleges, the colleges are not, in effect, generating revenue.

A total of \$90,000 is generated by 20 new students. This money goes first to the university administration. A grant for the colleges is then passed on to the faculty of arts and science. The difference—\$40,000 per college—goes toward university expenses and capital costs of the colleges, such as office equipment and salaries.

There are over 1,000 students registered with the Centre for Mature Students, but this figure is misleading because every mature student who comes to the university is automatically registered with the centre.

Nevertheless, the director of the Centre, Barbara Opala, said, "We're up by about 100 students over past years.

It's a good proposition financially for the university."

Mair Verthuy, Principal of the Simone de Beauvoir Institute, said "We have just over 100 members this year."

Asked how many came to the university because of the institute, she said "It's difficult to say exactly. I know that about 30 of them came because of the institute."

"The biggest single expense," she added, "is secretarial help."

The Dialogues in Depth lectures cost only \$36, she said. The institute is planning a similar series of lectures for the coming academic year.

Verthuy said that due to publicity generated by the Institute there have already been more than 40 inquiries from prospective students. "It looks very encouraging," she said.

The university recently launched an advertising campaign for the colleges which cost \$12,000.

Wall said because of the publicity, "the number of applications for the new colleges is very high."

He is hopeful that the colleges will pay for themselves again in the coming academic year.

Mixed marks for colleges' first-year

By Peggy Berkowitz

The Georgian sent staffer Peggy Berkowitz to get reactions from students in the two colleges that began in September, The Simone de Beauvoir Institute and the Centre for Mature Students. Here's what she found out.

First of all, it's important to realize that these two colleges have very different mandates, and serve dissimilar student needs.

The Centre for Mature Students has an enrolment of 2,000 students at Sir George and Loyola, who are members because of their student status: they are all over 21 years old, they have not completed CEGEP or its equivalent, and they are pursuing a degree program.

Barbara Opala, Director of The Centre for Mature Students, says its main functions are to offer advice and help solve the problems of older students, who feel lost in the machinations of the university, which they're unused to.

"It's very important for these students to get the feel of the university and the campus," said Opala, and for this reason the Mature Students Centre at Sir George opted for space in the Hall Building and not a separate house.

The Centre provides students with faculty advisors, some lectures and workshops (like "How to Write a Term Paper"), liaison with other departments, and a lounge.

The Simone de Beauvoir Institute, whose principal is Mair Verthuy, has a membership of 100 students and 26 faculty and staff. To become a member, you must have registered for one and a half courses in the Institute, but other students and people from the community are welcome to get involved, and many do.

The Institute has fostered discussion groups, presentations (Dialogues in Depth), a series on Women in the Arts, a women's choir, a newsletter, and have encouraged members to get involved in community activities, such as the Women's Refuge Centre and self-defence classes.

The basic governing structure is the Institute Assembly, composed simply of all Institute members. The Assembly reviews the work of the six standing committees, elected from the Assembly members. A 16-member council (13 of whom are elected) forms Institute policy at regular open meetings and is

Kathy Waters' description of the Institute's structures in the first newsletter explains the choice:

"The Institute, we felt, needed structures which would better reflect the reality and the ideal of women's experience, and which would, above all, give equal recognition to all members. This overriding principle of equal recognition is particularly relevant to the study and lives of women."

Another article in the newsletter mentions that "men are welcome in most activities, and to date 10 men have become members."

THE STUDENTS SPEAK

The Simone de Beauvoir Institute received nothing but enthusiastic reactions from every student I contacted—over ten per cent of the student body, whom I reached at random, from a phone list.

"I think it's dynamite!"

"It's a life-saver for women in the university."

"It's a great success."

The students I spoke to make use of the facilities and activities offered by the Institute to varying degrees, but everyone mentioned that they liked the ideas behind the place and its atmosphere.

"I'm unable to avail myself of the Institute enough," said one student who works and manages a family as well as studying at Concordia, "but I'm very pleased with the whole idea. Women finally have a place of their own where they can work."

"It's one of the few places where you can talk if you want to or be quiet," said a student who goes to the Bishop St. house whenever she has spare time at Concordia.

"It's non-alienating. It's conducive to study and conversation."

One person exclaimed, "Look, I've got a male friend in history who says it's the most inspiring place in the university. He goes there to study."

Many of the students commented on the facilities available—the documentation centre, the reading room, the lounge, the use of the typewriter.

"The reading room has feminist literature and publications that you can't get in the library," was one ob-

Most people I spoke to had attended at least some of the lectures, discussion groups and parties, and for the few who hadn't, it was always a matter of not enough time. More than anything though, they mentioned the easy-going, interdisciplinary, and democratic environment that the Institute fosters.

"It's a new college so of course it can improve a great deal, for example with more programs. One of the good things about the Institute is that if you want a new program, you can start it," said one student who spends a lot of time at the centre.

"It's a very real place in the university," said a student who is returning to university after many years as a mother and social worker. "It's beginning to do something I feel there's a need for, and that's input from people outside the university."

"It's brought together people from all sorts of disciplines, people I wouldn't have met otherwise," said one active member.

A number of women mentioned how enriching the experience has been for them personally, how they've gained self-confidence. Several mentioned the tutor system, unique to The Simone de Beauvoir Institute. Teachers in the institute are assigned four or five students in a tutor-pupil system. The students can go to her or him about career problems and advice, for example.

"It's nice to feel you have a special relationship to this professor in such a large university," said one enthusiastic student.

MATURE STUDENTS HAVE PROBLEMS

For many mature students, the primary gleaning is the use of the lounge on the fifth floor. The Mature Students Centre is obviously lacking in space (this problem will probably be rectified by next September) as can be judged by solicited written feedback students left on large sheets of paper concerning the lounge.

For example, these three comments appeared one after the other:

"I enjoy the room because of the quietness and homey atmosphere."

CONCORDIA UNIVERSITY



"There's something very new in Montreal"

Robert E. Wall,
Provost, Faculty
of Arts and
Science



Concordia has recently instituted an innovative college system in its Faculty of Arts and Science. Our small units offer you a more personalized approach to university education. They make possible closer relationships between instructors and students. They can provide you with increased opportunities and with greater guidance in the selection of courses within your chosen discipline. Each of our units groups together faculty and students who share a common philosophy of education. Through this association you will have a sounder basis for determining your goals and realizing your true potential.

The six small "college" units are:

Centre for Interdisciplinary Studies designed to counteract overspecialization, by allowing you to choose a thematic course of study that combines several disciplines.
Professor Julie Tremblay, Director

Loneragan University College
"our concern is with human aspirations, ultimate values and the quest of human institutions to serve these goals"
Professor Patrick Holland, Acting Principal

School of Community and Public Affairs the preparation of students for positions at all levels of public service or as public affairs specialists.
Professor Glen Williams, Principal

Liberal Arts College
a demanding contemporary liberal arts programme that introduces you to the changing nature of society and culture.
Professor Frederick Krantz, Principal

Simone de Beauvoir Institute
combining academic Women's Studies with a collective life aimed at helping women develop personal, social and intellectual potential.
Professor Mair Verhuy, Principal

Centre for Mature Students
a reassuring environment for students under the strain of coming back to formal education after an absence of years.
Professor Barbara Opele, Director

"A programme shaped by your individual needs."

For Further Information Call 879-5996 or 482-0320 ext. 229.

"I certainly do not find it quiet. I've been here three times and every time somebody's talking loudly."

"The sign on the door states clearly it's a lounge and not a study hall."

The students appreciate the lounge ("One of the best things in this concrete jungle," was a characteristic description) but the students evidently need both a lounge and a study room.

I spoke to a group of seven mature students using the lounge one afternoon, who proved very willing to talk. All of them had returned to school after years in the work force, some wanting to change fields, a couple to get out of lousy jobs, and most to gain theoretical knowledge to add to their practical experience in the business field.

This ad hoc group consisted of highly motivated individuals who did not make use of the Centre's "How to" lecture series, nor attend social activities ("No time!") Their main problems were in adjusting to the student role after so much time out of school.

"I never realized how demanding school was. You think, 'I have all this practical experience, it won't be so hard,' but it is! You have to learn other rules."

"It's a complete change in lifestyles from working," said another.

All the students voiced resentment at being treated like "know-nothings" by their professors:

"They don't treat you any differently from the 19 year-olds. Even if you're highly motivated, they treat you just like the kid who's been drinking all night and is asleep in a back seat of the class."

One articulate student, who was a practising doctor for six years before returning to school, said, "The hardest thing for a mature student is to go from a world where you've been a supervisor or a boss or in charge of your own outfit, into the world of students. There's this

person in front of you speaking, and just because he has a piece of paper, he doesn't want to hear from you."

"You can't talk to them (the profs) on an adult level like you can in the business world," said a woman who's run her own business for years.

"You're not supposed to know anything. If you have some expertise from the outside, they don't want to hear about it."

"There's absolutely no communication between teachers and students."

Besides being overlooked by teachers, the mature students also mentioned how different they feel from the main body of students. "Three of us are married, and two of us have children," explained one woman. "We don't have time for socializing. The big difference is commitments and responsibilities that students who live at home don't know about."

Another older student who wasn't married nevertheless felt the same way about commitments. "You've been on your own for quite a few years, there are people in the world who depend on you."

They also mentioned concerns about money. For all of them, it was a sacrifice of some kind to step out of the work force and go back to school, and they're acutely aware of what they're getting for their money.

"You evaluate teachers differently (than the younger students do). When you're not getting something out of the course, you're aware of it, and it bothers you a lot more."

"You're paying your own money."

The students said they hang out with other 'mature students' because they have the same concerns, but it was apparent that most of them didn't have much time to hang out. They had too many other responsibilities. Most of their problems stem from the way they're treated by their professors.

Aug. 24/78

Women, Adults, to Get First Try at New 'Colleges'

Those smaller units that don't want to be called colleges are actively recruiting students and seem to have established themselves as selling points.

Already 30 students have been admitted to the Simone de Beauvoir Institute where they will follow an interdisciplinary program of women's studies. Up to 100 registrations are expected by September. Among the first acceptances are two men. The Institute also counts two male tutors among its staff.

The Centre for Mature Students is attracting dozens of curious adults at its information nights on the Loyola and SGW campuses. The sessions continue Tuesday, Wednesday and Thursday nights throughout August.

Both "colleges" are operating this year on special grants of about \$75,000 each, while Arts and Science Division IV Provost Robert Wall has been active seeking outside financial support.

The two new units have received widespread publicity in local and even national media, particularly the women's institute in the local French press. In addition, the two principals, French professor Mair Verthuy for the women's centre and English professor, Barbara Opala for the Mature Student Centre, have been active on the lecture circuit.

Workmen have spent the last few weeks re-arranging existing facilities on the two campuses to accommodate the two centres. Professor Verthuy and her staff and students will operate out of the old Continuing Education offices on Bishop St. near Sherbrooke while the Centre for Mature Students has established itself on the fifth floor of the Hall Building downtown and in room 308 of the Central Building at Loyola.

Other colleges, too, are on the way.

Both the Liberal Arts College and the Lonergan College have received approval in principle from the Board of Governors and probably will be receiving students by September, 1979.

History professor Fred Krantz has already been appointed Acting Principal of the Liberal Arts College and Dr. Sean McEvenue, Chairman of the Theology Department, is slated to be named principal of the Lonergan centre, although he is on leave-of-absence this year.

The elaborate curriculum in the Liberal Arts College proposal means continued discussion in the Arts and Science Council and Senate before it can get off the ground. The Lonergan College, on the other hand, already has a small operating budget of about \$18,000 for 1978-79.

The Liberal Arts College will probably be located on the downtown campus, the Lonergan College at Loyola.

The Institute of Community and Public Affairs is likely to receive Senate approval before Christmas, ready to accept its first students perhaps as soon as September, 1979. Its purpose would be to serve students in a direct practical way by career training for public employment or by training for the private sector within the French-speaking Quebec milieu.

Another project stated for Senate discussion this session is now "in limbo", according to Provost Hall. It is the College of Self-Directed Learning.

"I will recommend this proposal go back to committee", Professor Wall said this week, "because one of its chief backers David Kelleher of SGW Applied Social Science has resigned from the university. According to Wall, that particular proposal has always had widespread student support but it has been difficult to rally faculty support for the idea.

Proposals for two more colleges are still in the draft stage. One is the Institute for Cooperative Education, a work-study approach to education based on an already-existing program at the University of Waterloo.

The other is a proposal for a Science College, similar to the Liberal Arts College.



Witching Hour at Women's Centre

By Beverley Smith

What could be more appropriate, the week after Hallowe'en, than a debate on witchcraft? Two professors from Concordia's History and Religion departments, Professor Lionel Rothkrug and Professor Michel Despland, are sure to set off a few sparks when they tackle the subject "Ambivalent Fires: Woman as Witch" next Tuesday, in the "Dialogue in Depth" series, to be held at the Simone de Beauvoir Institute.

The six-part series of noon-hour debates features guest panelists from literature, religion, and women's studies. And, says "immoderator" and founder of the series, English professor Audrey Bruné, there may even be

some *real* witches present. What other revelations would be in store for the audience she wouldn't say, but she did promise there'd be other surprises from her "bag of tricks".

The debate is intended to take a serious look at witches and to examine why witches—more often than not—were thought to be women, and why many more women than men were executed for crimes of sorcery.

Women were generally considered as the bearers of superstition during the Middle Ages. In rural areas, especially, in pre-literate Europe, information vital to a community's survival—such as what mushrooms to eat, or how to

Continued on page 3.

cure impotence—was transmitted by women. Eventually, when upper-middle-class women (who were not allowed to exercise a profession) began specializing in this type of activity, they, too, became targets for persecution.

After 1300, when the crime of heresy was associated with the crime of sorcery, people who invoked supernatural powers were considered by the Church to be dealing with the devil. And so sorcery became sex-linked, and, in some areas of Europe, up to ninety per cent of the people tried and executed for the crime were women.

Who was a witch?

What constituted a witch? The criteria varied but most authorities agree that witches were those persons engaged in evil activities, harmful to a community, such as producing hailstones, making livestock sick, causing deformities in children, spreading the plague. And witchhunts generally followed wars of religion or occurred in times of civil strife.

In some parts of Europe, the rate of acquittal in witch trials was high; in others, the judicial system broke down completely, and enormous numbers of people were prosecuted and sentenced to grisly deaths.

One zealous English witchhunter of the 17th century, Matthew Hopkins, even earned himself the title of "Witchfinder General".

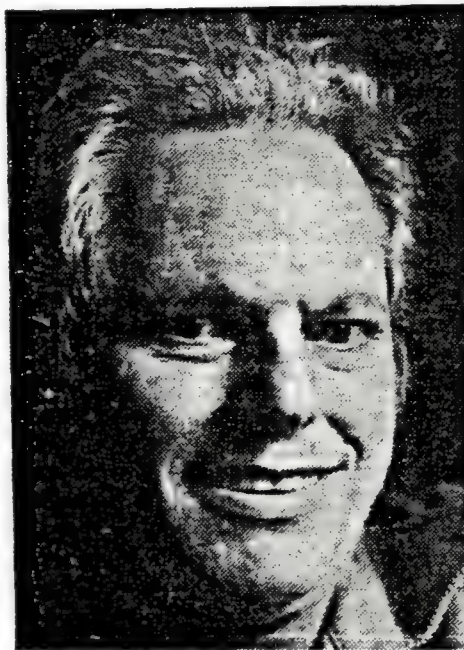
Not until the 16th century did enlightenment come to Europe. Montaigne's statement: "Cannibals eat enemies when dead; we're much

superior, we roast them when alive," wouldn't have earned him popularity points in previous times. With the age of enlightenment came a feminist wave. The literary salons of Paris were one of the products of this phenomenon.

One interesting fact should be noted about witchhunts: Jews and gypsies were never accused of witchcraft. Perhaps the warring Protestant and Catholic factions were too busy fighting among themselves to pay them any notice.

Origins of witchcraft

Various theories have been propounded to explain the origins of



Lionel Rothkrug

witchcraft. Some scholars speculate that witches were linked with an ancient pre-Christian religion and were somehow tied up with the secrets of the pyramids. However likely or unlikely this theory is—and Professors Rothkrug and Despland may wish to debate it—what is certain is that Christianity viewed witchcraft as a rival religion that had to be destroyed at any cost.

Others have expressed the belief that witches emanated from a pagan, native Celtic religion, which had its roots in England, Ireland, or Scotland—a religion of rural people, antecedent to Christianity.



At any rate, witches were part and parcel of pre-literate rural folk culture—a culture replete with tricks, spells, cures, and potions.

Readers may wonder at the title of the debate on witches, especially notion of ambivalence. The reason for it, says Professor Despland, is that though witchhunters were entirely male, eighty per cent of their victims were female. And, although the fires that destroyed them were seen by authorities as a "purifying" force—intended to rid communities of the pollution of witchcraft—they themselves represented a monstrous form of injustice.

This view of woman as witch has helped shape our notion of woman through the ages. Long after the last embers of the witchhunt had subsided women were still associated with superstitious practices. They were still regarded as the bearers of archaic attitudes and as a force that hindered progress or put a brake on man's ambitions.

Just how far we have come since then is a question the panelists may wish to ponder. What is certain is that we haven't yet finished with witches or our fascination with them.



Banners, Nieces and the Pierce St. Players



banner

by Mark Gerson

"Most people take their art objects so seriously," said artist Shirley Raphael a few years ago. "They make such a big deal of it. They're afraid if anybody goes near it. They're afraid to move it. They're afraid to change it."

The kind of art that Raphael creates is anything but intimidating. The 41 year old Sir George graduate is in the banner business.

"You don't have to be afraid of our banners. You can put them in your pocket. You can wash them in your machine because they're colourfast. And if you want to hang them outside they won't fade in the sun.

"If you get tired of your banner you can always make yourself a long dress!"

Shirley Raphael is one of the women who will be talking about her art next week as the Simone de Beauvoir Institute at Loyola (7079 Terrebonne) looks at "Women in the Arts".

She will be joined by playwright and Concordia alumnus Colleen Curran and Pierce St., a music ensemble composed of former Sir George music students.

Raphael will participate in a "brown bag lunch and discussion" Wednesday (November 22) at noon. Her topic will be "The Woman Artist From the Fifties to the Seventies."

Banners are not the only medium Raphael works in. She is also a sculptor, painter and printmaker and her work is represented in the permanent collections of such museums, corporations and universities as the Musée d'art Contemporain in Montreal, the Museum of Modern Art in Turin and the Art Gallery of Ontario in Toronto; Benson & Hedges, Pepsi Cola and Reader's Digest; the Université du Québec à Montréal and Dartmouth University; and the public libraries of Regina and Montreal.

Her work also hangs at 24 Sussex Drive in Ottawa and has been exhibited throughout Canada.

"I am tired of people expecting certain things from an artist," Shirley Raphael once said, "and being quite surprised when it is not what they are used to.

"If they have an open mind, they will make an effort to see what I am trying to do. If not, then I do not mind leaving them behind.

"Over the years I have realized that

it is to one's self that the accounting is done. You and you alone have to live with what you produce. In the final analysis it is a private world and a private joy or suffering that the artist experiences. No one else gives a damn as much as you do."

Colleen Curran will talk about her new play *Nieces* (premièring Friday at Loyola) when she participates in a "brown bag lunch and discussion" Tuesday (November 21) at noon at the Institute.

Curran, a graduate student in English at Concordia, is an actress and director as well as writer. She has appeared in *Company*, *You're a Good Man, Charlie Brown* and *The Children's Hour*, has directed *Sylvia Plath: A Dramatic Portrait* and *Nieces*, and two of her plays, *Maëlstrom* and *Mystery Salad* were produced at the Quebec Drama Festival.

Sunday, November 26 at 7:30 p.m. in room 201 of Loyola's Refectory, the music ensemble Pierce St. will perform a selection of classical and improvised works. Pierce St. wrote the original



Shirley Raphael

music for Concordia Entertainment Series' *Elizabeth I* last year and has provided sound accompaniment for a number of modern dance companies.

For more information on "Women in the Arts", call the Simone de Beauvoir Institute at 482-0320, ext. 715.

Simone de Beauvoir Institute

Not for Women Only

By Beverley Smith

"I don't think there's anyone who's taken the course on whom it hasn't made some impact...the whole ecology of their lives is changed."

This, feels Greta Nemiroff, one of the founders of Concordia's Simone de Beauvoir Institute, sums up the influence of her introductory course "Women's Identity and Image", which she and Christine Allen offer at the Institute to students of all ages.

Although the Simone de Beauvoir Institute officially opened its doors only last September, it has been running "pilot groups" on women's studies since 1973-74.

One of the first participants in the conference group on the history of women was Penelope Bahr, a young housewife with two small children, whose own life would be dramatically changed by the course. Her husband, Peter Naylor, who took the course three years later, would undergo similar changes.

Penny recalls the reasons for taking the course, "I was going crazy as a housewife," she says. "I'd always been interested in acting, but I didn't have a very good self-image. I wanted to retrain myself and get back into the work force—if not in front of the camera, then behind."

Penny had thought of going to theatre school before she married at the age of 20, but somehow she didn't "have the guts".

"I tended to think of myself as a total failure," she said. "I knew I had the brains for university, but I only lasted a year at Sir George. I was looking for a way out."

That's when she got married. By the time she did enrol in women's studies in 1973, she was consumed with rage. Her husband stood by helplessly, wanting to help, but unable to understand what was happening.

"I'd gone straight from one family to another," she said, "with no thought of a career or a life plan. The anger that had been suppressed for so long was the force that made me change my life."

At the end of her year of women's studies she made a major decision. With her husband's backing, she embarked on a three-year theatre program, which she's now completed, at Dawson's Dome Theatre. In keeping with her newly acquired sense of identity she also started using her "maiden name" in her new profession. At first her husband, though it was petty, but came to realize it was im-

portant.

Her husband and mother, who helped look after the children during this period weren't the only ones to offer encouragement. So enthusiastic were her classmates at the Women's Institute about her carving out a career that they showed up at rehearsals and performances in order to lend physical weight to their moral support.

The changes in Penny's life sparked a similar response in Peter. A year after his wife began her theatre studies, he switched from architecture—the field he'd been working in—to graphic sciences and got a job teaching at Vanier. He also began to show a heightened interest in women's studies.

"I was stuck at home and had been reading some of Penny's course work," he said. I'd spent seven years at McGill studying engineering architecture and wanted to take something far removed from a technical course. The Women's Studies course seemed to offer all the things I missed at McGill."

So in 1977-78 Peter enrolled in Women's Studies and after the first few weeks, joined a seminar group. He didn't always feel personally involved in the issues affecting his women classmates, but, he feels that "a lot of things that were said in the course about society, about male dominance, were true."

He formed a close friendship with one or two women in the course and felt stimulated by his discussions with them.

"I discovered that I really did enjoy sitting around a table, talking about personal problems," he says. "It was something dynamic, and the only access to that was through dynamic women. I didn't have that outlet with men. I never had that in the locker room. With men, you talk about sports, politics, intellectual things—anything except emotion."

The course has had a number of other effects on the couple's lives. Peter is now fighting in his home municipality of Westmount to get girls accepted on boys' soccer and hockey teams, even though, he admits ruefully, his own eight-year-old daughter doesn't show much interest in sports.

Peter and Penny are also trying to provide their nine-year-old son with more "balanced" reading material, stories such as "Firegirl" featuring girl as well as boy heroes.

"The course," says Penny, "really did affect our lives. It affected us more than any other course we took."



Office home-wrecker tells lies, columnist Sam Ion is told/C5

Who says there's a day care shortage? Not the YWCA/C6

Family/Classified

Toronto Star, Tuesday, November 21, 1978, Section C, pages C1-C

New centre studies women

University throws light on the female half of history

By Peter H. Brown

WESTMOUNT — The first of its kind in the city, the new Women's Studies Centre at the University of Toronto is set to open its doors in 1979. The centre will be a place where women can study and work together, and where they can share their experiences and knowledge.

Key focus

Located in the basement of the new building at 270 Bloor St. W., the Women's Studies Centre will be a place where women can study and work together, and where they can share their experiences and knowledge.

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Many University faculty view Simone de Beauvoir Institute as Vancouver, Canada's first women's studies centre

Women's rights increasing worldwide

UNIVERSITY — A recent survey of 100 countries has found that women's rights are improving in most of them. The survey found that women are gaining more control over their own lives, and that they are becoming more active in the political and social life of their countries.

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News of centre hits Hogtown

Simone de Beauvoir series: *A Walk on the Seamy Side*

By Beverley Smith

The Thursday Report. Page 5

Feb. 1/79

Battered women, the terminally ill, women alcoholics, abused children—they're not just the stuff of sensational tabloids. They represent grave social problems that society must learn to solve.

That's why the Simone de Beauvoir Institute, through its Community Services Group, is sponsoring a month-long series of lectures and discussions on community services available within the city.

"Each of us," says Jan Lancaster, one of the organizers of the series, "is interested in different areas of community services. We decided to put on a series of talks at the Institute either to explain the work we're involved with or explore how it benefits the community."

The series is aimed at other members of the Institute, the student body, people in the community, anyone interested in finding out what resources are available for dealing with the problems under discussion.

Each topic is dealt with twice in the same week, on Mondays at 5:00 p.m. and Wednesdays at 12 noon, to enable both day and evening students to attend. After an initial presentation by people working in the field, the audience is invited to participate in an open discussion and ask any relevant questions.

Jan Lancaster, who coordinated the January 9th presentation on "Battered Women", knows a lot about family violence. Before her involvement as a volunteer worker at a women's refuge centre in Montreal, she worked at Transition House in Vancouver, where she dealt daily with "battered women".

It's almost impossible to get statistics, she says, on just how widespread the problem is, but one thing is sure—the old concept that family violence only happens in *working class* homes is a myth.

The bilingual shelter she's working with takes in women for varying periods of time from a few days to a month and is entirely staffed by unpaid volunteers like herself. It's funded by a Canada Council grant and private donations but, says Jan, "we need more volunteers. Houses like this cannot continue to function on a grant system."

Besides administering to the immediate needs of the women who come to the shelter—providing a roof over their heads or steering them to the right resource people for legal or social

the women's confidence and self-image.

But says Jan, sometimes a volunteer's job can be quite mundane. "A lot of volunteers come in thinking they're going to solve a woman's problems. Instead, they might end up playing with her kids, folding sheets out of the dryer, or sitting and watching *Charlie's Angels*. The woman might not feel like talking to them."

Jan wishes to emphasize that volunteers don't have to have experience in community work.

"Any person, even if they've had nothing to do with social work in the past, brings with them skills that can be of some use." Her own background in law and bankruptcy administration, she finds, has been a valuable asset.

Volunteers come from all walks of life and all age groups. Some are Concordia students. They range from the political left to the opposite end of the political spectrum. They usually give the experience a try, and if they feel it's for them, commit themselves to helping out for a few months. Usually they work in six-hour shifts, mostly evenings or weekends.

"The more the community is aware of the problem of family violence," says Jan, "the greater the chance that something will be done about it."

That's why she feels the Institute's series on community services is important.

"Palliative Care", the second in the Simone de Beauvoir Institute's series, will be dealt with next on February 5th and 7th.

It's being organized by Christine Allen, co-ordinator of Women's Studies at the Institute, who for the past four years has organized the volunteer program in the Royal Victoria Hospital's Palliative Care Unit.

Allen and other volunteers will be outlining various aspects of their work with the terminally ill in hospital, in home care programs and in follow-up bereavement programs for families of terminal patients.

On February 12 and 14, "Women and Alcoholism" will be discussed. Some of the problems peculiar to women alcoholics, the extent of alcoholism among women and the resources available to them, will be outlined. The presentation will include first-hand accounts by women battling with alcoholism.

"There's very little available in the way of resources for women alcoholics," says one of the topic's organizers. "Statistics are hard to collect. It's a fairly

Jan. 11/79

Mathematics Demystified

If you're a woman and you've always found mathematics beyond you, the Simone de Beauvoir Institute has just the course for you.

"Demystifying Mathematics for Women" is for those who have avoided or feared math. No academic pre-requisites are required for this eight week course designed for women who feel they need a basic grasp of the

discipline to further their studies.

The course will be offered Thursday evenings from 7 to 9 p.m. at the Simone de Beauvoir Institute at Sir George (2170 Bishop). The cost is \$200. Registration will take place at the Institute locations on both campuses. For further information, call 879-8521, 482-0320, ext. 715 or 861-6811, ext. 8297.

Feb. 15/79

Feminism a la Mode

By Beverley Smith

Can a Trotskyite committed to feminism, who sees no hope in working "within the system" possibly relate to a housewife contented with her lot?

"Modes of Feminism" Day, sponsored by the Simone de Beauvoir Institute this Saturday, may provide the answer to this type of question in the discussions, workshops and special events that will deal with the many facets of feminism.

One of the reasons the Institute decided to host such an event, says Simone de Beauvoir Institute Principal Mair Verthuy, is to show that feminism is not monolithic and that there is no simple pattern to follow in order to be a feminist.

Organizers of the event hope to attract male as well as female participants, French- and English-speaking, who demonstrate an interest in the state of women in Quebec. Dean of

Graduate Students Stan French, who is a tutor in the Institute, will be addressing himself in one of the workshops, to the topic of "Male Feminism".

Participants in the Modes of Feminism Day are expected to be from a variety of ages, backgrounds and political convictions.

"We noticed a difference in our women's studies classes between the younger women and the older generation of women returning to university," says the Institute's Associate Principal Sheila McDonough "Sometimes there was a problem of communication between them. Some women feel discriminated against; others feel they've never encountered any discrimination. Our concern was to try to have different kinds of people with a variety of ideas and backgrounds."

Among the subjects the adult participants will discuss are: "Women and

Their Relationship to Their Bodies", "Is There a Politics of Sexual Choice?", "Choices for Older Women", "Women and Clothes", "Career Options for the Housewife".

The morning will be given over to a panel and workshops, with a break for coffee and donuts. At the end of the morning session, Mair Verthuy will lead an informal discussion group in French with interested participants.

The afternoon session will feature two guest speakers who will deal with the future of women in Quebec: Anne Adams, co-ordinator of Canada Manpower (if she can get a babysitter); and Marie Lavigne, a historian at Laval University and author of the book *Women and Quebec Society*.

A special program will also be provided for youngsters aged six to sixteen. Participants are encouraged to bring their offspring.

The children's program will feature the NFB film *Detecting Prejudice* and a

physical education program (children are expected to bring gym shorts and running shoes) directed by Mary Lou Squires from Bio-physical Education.

Participants are asked to provide their own lunch. Other refreshments will be offered throughout the day.

The day-long event has purposefully been left "somewhat unstructured" admits Sheila McDonough, so anything may happen.

"We hope that the day itself will give us an appreciation," she says, "for the variety of persons involved."

There is a great need, she stresses, for women to co-operate on many issues, for more mutual respect among women and for getting men involved.

Registration closed on Valentine's Day, and organizers are hoping for a maximum turnout.

The event takes place Saturday February 17, from 9:30 a.m. to 3:30 p.m. in the Faculty Dining Room of the Hall Building, 7th floor, 1455 de Maisonneuve West.

Feb 15/79

Simone de Beauvoir Speaks Out

The Simone de Beauvoir Institute is going public.

This week marks the inauguration of the "semi-bilingual" *"Simone de Beauvoir Institute Newsletter (Le Bulletin de l'Institut Simone de Beauvoir)"*, a quarterly publication that has sparked enormous interest among urban and rural, anglophone and francophone women all across Quebec.

The newsletter has been created to keep Quebec women abreast of issues directly affecting them. It will contain translations or précis in the second language of articles about events, courses, research on women at the university and other related topics.

The first issue of the newsletter will be sent free of charge, and subsequently on a subscription basis, to university faculty and staff, community service centres, various Quebec women's organizations and other interested groups, and university libraries across Canada.

The newsletter will be compiled mainly by women members of the Simone de Beauvoir Institute.

Cost of a year's subscription is \$4 for students, \$6 for non-students and

\$10 for institutions.

A subscription may be obtained by writing to the Simone de Beauvoir Institute at the address indicated in the newsletter. BS

The Thursday Report page 7 March 1/79

Woman and Her World

Women's groups and services from across the island will participate in an all-day contact and information exchange on March 10 at Loyola.

"Terre des Femmes '79" will be an opportunity for Concordia women, and men, to find out the kinds of resources for women that exist in Montreal and to meet some of the people involved with the various groups and services.

In addition to representatives from Concordia's own Simone de Beauvoir

Institute and Women's Union, there will be people from Le Groupe interdisciplinaire sur la condition féminine de l'UQAM, Womanpower, McGill Women's Union, L'Union des femmes de l'UQAM, Clinique Métro, YWCA Feminist Action Group, Librairie des Femmes d'Ici and Women's Information and Referral Centre.

Terre des Femmes, according to student organizers and Simone de Beauvoir Institute members Debbie

Gordon, Cheryl Grossman, Gen Moore and Helen Rezanowich, is one way of celebrating International Women's Day (March 8) and could become an annual event.

It's free and is happening Saturday, March 10 from 10 a.m. to 5 p.m. in the Campus Centre lounge. You are asked to register in advance by calling the Simone de Beauvoir Institute at Loyola (local 715) between noon and 4 p.m.—MG

March 8/79

Distorted Reflections

Women Through the Looking Glass

By Beverley Smith

Mirror, mirror on the wall

Who's the fairest of them all?

The answer to that well-worn question from Snow White lies in the image reflected back from the mirror.

Literature, says Concordia English professor Audrey Bruné, is an "imitation of life, a mirror held up to life", but it's been guilty of a number of distortions in the images it's portrayed of women. The reason for this, she argues, is that until modern times, with few exceptions, the majority of authors have been male.

That's why Bruné is looking forward to "immoderating" and participating in the final session of the Dialogue in Depth series, scheduled for March 14, entitled "The Distorting Mirror: The Images of Women in Modern Literature".

Bruné and panelists Greta Nemiroff, Kathy Waters and Maïr Verthuy, from the Simone de Beauvoir Institute, will attempt to answer the questions: What have women done with this distortion? Have they perpetuated it or tried to change it?

Bruné feels women have gone from one archetypal image to another.

"They have," she says, "been running up and down the Hall of Mirrors."

But, she adds, "we're not interested in an Alice in Wonderland world where to be done right everything has to be done backwards" (as a simple

reflection or imitation of what men have done).

"We want to know," says Bruné, "if there are any new vigorous *thrusts*" (she makes no apologies for the phallic reference), "if there is a *female* imagination that has produced anything new."

Fellow (if the word's still operable) panelist Greta Nemiroff will explore the "distorting" theme as it applies to women's sexuality. "Traditionally," she says, "women's sexuality has only been described by men to enhance their own self-image."

"Women have written about oppression for a long time, but one repressed factor—their sexuality—has never been expressed."

She cites the attraction of Jane Eyre to Mr. Rochester. "The animal magnetism they felt was never overtly expressed," she says.

"For the first time, women are just beginning to describe their own sexuality." Such recent works as *Fear of Flying*, *Woman's Room* and *Lovers and Tyrants* tell us how they find the experience and where it's taking them.

But, adds Nemiroff with a note of caution, these women writers risk describing the sexual experience in a way that merely mirrors *male* values.

"I'm curious," she says, "as to where women's writing is going to go from here. A whole exploitive industry has grown up about being obliged to have

as many orgasms in one's three score and ten as possible."

Kathy Waters will tackle the subject of the mother-daughter relationship in literature and show how authors such as Virginia Woolfe and Doris Lessing have attempted to deal with the conflict of mother as enemy and double.

"There's a real conflict," she says, "for the woman-artist looking at her mother. Availability is the keynote of being a mother, whereas the woman-artist puts her art first."

As always, with Audrey Bruné as moderator, there will be a few surprises in store for the audience. Bruné is going to have a whole range of mirrors before her—a child's mirror, a magnifying mirror, a dressing table mirror—and she plans to break a mirror at the end of the "dialogue", to symbolize a break with past stereotypes.

The dialogue will also be televised, by AV producer Martha Frombach. It's the first live colour production commissioned by Women's Studies and will be available both for their own use and for that of other interested departments.

For those wishing to attend the last session of this year's highly successful Dialogue in Depth series, it will be held on Wednesday March 14, from 12:30 to 2:00 p.m., in Room H-0029 (the Audio-Visual television studio) of Sir George's Hall Building.

Women's meet at Loyola

By Beverley Smith

"The ivory tower (of academe) is all very nice," comments Mair Verthuy, director of Concordia's Simone de Beauvoir Institute, "but you also have to get out into the community."

In keeping with that spirit, four student members of the Institute invited various women's groups from the Island of Montreal to participate in Terre des Femmes '79, on Saturday at Loyola's Campus Centre.

It was also a belated way of commemorating International Women's Day (Thursday, March 8) but, as Mair Verthuy told the audience in her opening remarks: there's really nothing to celebrate; congratulations aren't in order.

"I hope the day will come," she said, "when we don't need International Women's Day."

While it was obvious, listening to the presentations of the ten women's groups in attendance, that the slogan "You've come a long way, baby" may apply to some women, it was painfully clear that most still have a long way to go.

"You never win anything unless you fight for it," said Verthuy. Many of the 40 or so women present agreed. They expressed the need for solidarity and welcomed the opportunity provided by such a meeting for pooling their resources and offering each other moral and eventually financial support.

The dire financial straits not only of community-based organizations but also of student women's unions at McGill, Concordia and UQAM was a central theme. Another was the difficulty encountered by groups in attracting the active participation of women, in the community or on campus, in issues directly affecting women.

The McGill Women's Union, said representative Carol Olsen, has a core group of 15 women who are mainly American. But, she said:

"We have trouble getting Canadian women involved. Canadians tend to be commuters. They go home at night, whereas the Americans generally live on campus."

"We have many part-time students or housewives on campus," said UQAM women's union representative Jocelyne Verest. "They have no time or energy to get involved."

Most meetings of university women's unions are plagued with the problem of low turnout. Coupled with this is the problem of declining funds and falling membership. From the original 15 members, only three are left in Concordia's Women's Union. With the departure of two of the three remaining members at the end of the term, "there may not be a women's union next year," says one of their spokeswomen.

Yet there is a crying need for resource services for women both on campus and off.

Christine Gordon, speaking on behalf of Action Travail des Femmes (Womanpower), told of her group's efforts to encourage immigrant, older and young, unskilled women, who lack the education required for traditional female jobs, to seek employment in non-traditional areas—in the skilled trades, for example, as carpenters, plumbers and construction workers.

"It's hard to get these women to wear jeans and put on a hard hat," Gordon admitted. "The women who go into these fields are usually older. They've already been through the crisis of finding out who they are. They don't have to prove their femininity."

Although her organization has been able to convince some private companies to provide such women with job training programs, Gordon is sceptical about recent statements by the federal government that federal job-training funds are forthcoming. She all too

The Thursday Report. Page 5

March 15/79

Terre des Femmes

Continued from page 5.

training programs for immigrants.

So inundated are organizations like the Women's Information and Referral Centre by requests for help—last year it received more than 18,000 requests—that they find it difficult to maintain an adequate level of service. Funded by Manpower, Centraide and the Secretary of State, the Centre relies heavily on volunteers as well as its five full-time members to provide legal aid, medical, day-care and other community services. In addition it publishes a monthly bulletin and yearbook, *The Montreal Women's Yellow Pages*, makes over 200 brochures available to the public, sponsors discussion groups on marriage contracts, separation and divorce, offers free French courses and self-defence instruction and provides clothing free of charge to people in need.

The failure of the medical profession to deal compassionately with women's problems was outlined by a doctor and a social worker from the Guy metro CLSC (local community service centre).

In addition to describing the various birth control methods available to women and showing a film on the prevention of breast cancer, the number one killer among women, they outlined their centre's multidisciplinary approach to patients.

"By far," says Frema Engel, the CLSC's social worker, "the majority of people we treat are women. Women are generally more willing to get help than men. They've been trained to express their feelings and emotions. Men cope in a different way. They put more energy into their jobs and sports. They're more prone to heart attacks and ulcers."

Engel also outlined the "Catch 22" situation many women are trapped in: "They lack self-confidence, they've

experienced put-downs. They can't trust their own judgment or make decisions.

"But," she stressed, "the word *can't* has to be taken out of our vocabulary. There's nothing we can't do. If we don't know how, we can learn."

The media were also attacked, by a member of the YWCA Feminist Action Group who was also co-author of a YWCA report on "Sexism in Advertising", for their portrayal of women as "objects" and for perpetuating "sexist" stereotypes.

"I fail to see," she said, "why advertisers have to put women in the trunks of cars in order to sell them."

Women, she said, are always depicted as "dumb, weak, ignorant, stupid and always needing a man in their life".

"Not one of us," she added, "can identify with the women portrayed in ads."

The only effective way to combat this type of advertising, she urged, was to write letters to advertisers and cancel subscriptions to the offending publications. Already, she said, the YWCA has had some positive response to its complaints.

Generally, the women at Terre des Femmes agreed that in addition to paying attention to their own "backyard"—dealing with community concerns such as the problem of rape or battered women—they should also be responsive to the world situation of women, whether it be the struggle of women for emancipation in Iran, the plight of Dalila Maschino (the Algerian woman kidnapped from Canada) or the situation of Jamaican domestics in Canada.

But the women varied in their degree of militancy. Some, such as the members of UQAM's women's union, were clearly not prepared to allow male members into their ranks. Others, involved in community work, stressed the need to work together with men.

Daly knocks gynecology, psychotherapy

The renowned radical-feminist theologian, Mary Daly, will speak on gynecology and psychotherapy and how they are destructive to women at a public lecture on March 29 at Loyola.

Ms. Daly will speak on "Gyn Ecology: Spinning New Time Space" at 8 p.m. in the main lounge of the Campus Centre.

Mary Daly is a professor at Boston

College and author of *The Church and the Second Sex* and *Beyond God the Father: Toward a Philosophy of Women's Liberation*. Her latest work is *Gyn Ecology: The Metaethics of Radical Feminism*.

The lecture is sponsored by the Simone de Beauvoir Institute. For further information, call the institute at 879-8521 or 482-0320, ext. 715 or 343.

Course takes mystery, misery out of math

By Beverly Smith

If you're a woman and have avoided math all your life, or have encountered difficulty with math, then Linda Choquette's course, "Demystifying Math for Women," may be just the thing for you.

So successful was Choquette's free eight-week non-credit course for women, offered during the winter at the downtown Simone de Beauvoir Institute, that it's being repeated, this time at the Institute's Loyola location, starting May 17.

Linda Choquette is no stranger to math. She graduated with a B.A. in mathematics from Sir George in 1977 and is currently doing graduate work in math at the Université de Montréal while employed as a full-time statistician at Canadian Pacific.

The "Demystifying Math" course was based on similar courses offered in the U.S. Choquette was originally approached about giving the course by the director of the downtown YMCA where she worked part-time while a student.

"Demystifying Math" is designed, she says, "to help you get a clear understanding of math, so you can place it in your life and master it a bit more—so that you can control it, and it doesn't control you."

Women tend to be afraid of technology and computers. "A lot of women won't go into math," says Choquette, "because it's not 'feminine' enough or because men are supposed to be more logical, more intelligent."

A typical example of this type of thinking was exhibited by one of the women taking her course.

"When I go out to a restaurant alone," the student said to Choquette, "I'm fine, I can calculate the tip. But when I go out on a date, I can't do it."

That's why, says Choquette, there are no men in the class. To mix men in the class would be devastating for some women. They would be intimidated by a male presence.

Some women were "turned off" math early on in school and never overcame their fear of it. One woman in this category, Albina Elias, a practising nurse interested in a refresher course in math, said:

"Before I took Linda's course, I tried an adult education course in math given by the Montreal board of education. I didn't understand a lot, and I ended up dropping out after two classes.

"Demystifying Math was very interesting. I learned a lot, but the most important thing I learned is that I wouldn't have felt ashamed if I didn't know one plus one equals two. Linda was very patient in explaining things. Now, I'm less intimidated."

The success of "Demystifying Math for

Women," say recent "graduates" of the course, is largely due to the enthusiasm and patience of the instructor and her original approach to the material.

Set theories, equations, statistics, adding and subtracting positive and negative integers, the metric system, keypunching are some areas of the subjects covered in the eight-week course. But even those with previous difficulty in math managed to master the concepts.

"It's because," says former student Elizabeth Gidney, "Linda took a common-sense approach. It was logical, organic. We learned that math involves symbols to be used for purposes, rather than facts to be memorized."

Choquette was aware of her students' frustrations with math.

"I remember," she says "in the middle of the course, when we were solving equations, the class started to get upset, recalling their past negative experiences.

"But they had fun. They said so. They enjoyed the attention, the feedback. It was the first time they could talk about their problems in math and ask questions. They felt more relaxed.

"I didn't lecture," she adds. The students participated. They didn't just sit and listen to me.

"If a problem wasn't solved in class," she says, "the student went home and thought about it. The idea was to give them time, not to pressure them. Then we talked about it the next week."

That's why, says Choquette, there was no homework. That's the advantage of a non-credit course.

"If you give a *credit* course," she explains, "you have to give a mark. To justify the mark, you have to give an exam or homework. This only tells you *what* you did wrong, *not how*."

To vary the course, Choquette likes to make a game out of difficult concepts. Or she invites women professionals, using math in their careers, to come and speak to her students. Last term, the visit of a systems analyst and two actuaries aroused keen interest. The students were really curious, says Choquette, about how these women coped with a corporate environment and what the negative and positive factors about their jobs were.

"It's unbelievable," says Bertha Richler, who took Choquette's course, "the impact the course had on us.

"There was so much intelligence," she says, "sitting there (in class) half-baked. But the course psyched us into believing that we *could* go into a man's job if we know the basics, that we need not be limited.

"It's strange to say," Richler adds, "but I don't feel so insecure in life. I don't have to be so scared."

Several of the women, ranging in age from 35 to 45, who took "Demystifying Math," page 7.



Salon de la femme salutes Verthuy

Math demystified

continued from page 6.

Math" expressed interest in a follow-up or more advanced course. That may be possible in September, says Choquette, if there are enough graduates from the first level.

Registration in "Demystifying Math" is limited to a maximum of 20 and will be carried out on a first-come, first-served basis. The course is offered free of charge. Any woman interested in the course may register in person at the Simone de Beauvoir Centre on either campus, at 2170 Bishop (SGW) or 7079 Terrebonne (Loyola).

The course will be given Thursdays from 7 to 9 p.m., from May 17 to July 5, in the lounge of the Simone de Beauvoir Institute, Loyola campus.

For further information about the course, call the Institute at 482-0320, ext. 715 or 879-8521.

Mair Verthuy, principal of Concordia's Simone de Beauvoir Institute, was among ten Quebec women singled out this year by Montreal's Salon de la femme for their extraordinary contributions to the status of women in the province.

Verthuy received her award, in the form of an honorary scroll, at the ceremonies marking the Salon's 10th anniversary, in the Olympic Velodrome, Friday May 4th, before a crowd of spectators from various parts of Quebec.

The ceremonies were hosted by Nicole Germain, president of the Salon de la femme, and were co-sponsored by radio station CKAC.

Verthuy was honoured specifically for her devotion and perseverance to the betterment of women in the field of education. As principal of the Simone de Beauvoir Institute and one of its founding members, she has been instrumental in setting up courses of particular interest to women or about women at Concordia.

Awards in other categories included: Denise Laine, social work; Yvonne Morissette, volunteer work; Gabrielle Vallée, legal aid; Francine Montpetit, journalism; Simone Lamontagne, recreation; Gloria Jeliu, health; and Madeleine Parent, union activities.

Special awards were also given to

Solange Chaput-Rolland for her work in the political arena, especially with the Pépin-Robarts Commission, and to Françoise Godet-Smet, for her contributions to the women of Quebec in the field of public speaking. BS

La psychologie et la libération de la femme.

par Emanuel Lima

Mrs. Mair Verthuy is an associate professor of the French department of Concordia University. She is also the director of the Simone de Beauvoir Institute.

Q: Mme. Verthuy, quelle est la relation qui existe entre la psychologie et le mouvement de libération de la femme?

R: Beaucoup. Il me semble que la chasse aux sorcières durant le Moyen-Age et la Renaissance persiste encore aujourd'hui. La psychanalyse, bien représentée par Freud et Jung, a attaqué la condition de la femme. Contrairement à cette attitude, Lacan, un psychologue français, a démystifié certains aspects de la psychologie traditionnelle, mais il demeure

anti-féministe. Les hôpitaux sont remplis de femmes qui prennent des drogues, i.e. valium et autres. Au lieu de trouver une solution à leurs problèmes, les psychologues et les psychiatres enferment les femmes dans les hôpitaux et leur donnent des drogues. Cela n'est qu'une chasse aux sorcières plus discrète et plus dangeureuse.

La psychologie peut nous faire voir le point de vue de la femme, c'est-à-dire, une recherche féministe ou féminine permettant une étude du rôle de la femme dans la société. La littérature faite par les femmes, particulièrement en France, est reliée à une forme de folie, parce que la folie est définie par la société et les femmes questionnent les définitions sociales de la folie. Cette préoccupation suppose un lien important entre la

folie et la littérature. Il y a une psychologue américaine, Shushana Felman, je crois, qui a écrit un livre sur la psychologie féminine. Pour elle, la folie est la force de la littérature moderne.

Je pense aussi qu'il reste beaucoup à découvrir sur la psychologie de la femme. Et lorsque nous comprendrons mieux la psychologie de la femme et son conditionnement culturel, nous comprendrons davantage les hommes, parce que nous serons obligés de regarder la psychologie humaine à la lumière de cette découverte. Notre époque se doit de voir démystifier les mages que sont les psychologues et les psychiatres passés et contemporains.

[E.L. is a Psych 2 student, and assistant editor of the Eclectic].

The Loyola News Sept. 22/78

Colleges ^{now} holding their own?

By SUSANNE SMALL

Two of the university's proposed six colleges, designed to boost student enrollment, have emerged quietly this month.

It is too early to draw conclusions concerning the success or failure of the Mature Students' College or the Simone de Beauvoir Institute.

Considering the controversy which the colleges sparked last year, some attention must be paid to their emergence at Concordia.

The Mature Students' College, under the direction of Barbara Opala, remains little more than a blossoming of the university's Mature Students' Program. Perhaps a more co-ordinated body as it now stands, the Mature Students' College is geared to provide guidance in curriculum and procedure to those students over 21 years of age who have returned to continue their education.

According to Ms. Opala's assistant, Lynn Marie Hollen, the college has had "a good turnout. It feels like a lot of people. We're doing very well, and they're very grateful."

No estimates were made on the exact number of mature students who have taken advantage of the services, but the figure will be available at the end of the late-registration period.

For now, the college is trying to furnish the area provided at Sir George as a meeting place for the mature students. In this way the college hopes to provide for the students' social as well as academic needs.

The newly established, Simone de Beauvoir Institute, or College of Women's Studies, has failed to attain its projected enrollment of 100 students in the first year.

The number registered has not been established, as it remains for

some students to discover whether or not the college suits their needs, and for the Institute itself to continue its recruiting efforts.

A disappointing feature of the college is it did not encourage and consequently did not receive many applications for males.

According to the college's secretary, "Only a few brave men are registered in the classes, and it's difficult to say whether they're part of the institute or not."

The college of women's studies was originally designed to allow students to examine material in the traditional disciplines from a feminist point of view. However, the enticements to enter the college remain vague, as one needn't be admitted to the institute to follow some of the women's studies courses. As a result, it is possible that the Simone de Beauvoir Institute will attract little more than a good deal of publicity.

Women celebrate historic day

MONTREAL, (CUPBEQ)— International Women's Day, March 8, will be celebrated in a variety of ways in Montreal.

Activities will begin Sunday, March 4, at 2 p.m. with kiosques of various women's groups on display at the Ateliers d'Education Populaire, at 350 Boucher Street East. The Ateliers will continue the festivities into the evening with a "fete culturelle."

On the following evening, the Ateliers will host a women's coffee house, at the same location, from 8 to 11 p.m.

The Ateliers will continue its activities on March 7th with a self-health workshop at 1:30 p.m., and a discussion of women and the law, facilitated by the St. Louis Legal Aid Centre, at 7:30 p.m.

On the same evening, the Concordia Women's Union will host a wine and cheese party in Room 651 of the Hall Building.

Also on March 7th, the New School of Dawson College will host an all-day information and workshop session, beginning with a panel of women involved in the resource groups in the city at 10:30 a.m. The lunch hour will feature music performances of

renaissance music written by and for women, and the afternoon will be devoted to workshops on such topics as self-health, sexuality, and women in the arts. A buffet supper, which women attending are asked to contribute to, will be followed by a poetry reading and a performance of an anthology of music by women. The New School is located at 485 McGill Street.

The Women's Information and Referral Centre will show films in the afternoon of Thursday, March 8, tracing the evolution of the image of women, government-produced and other, in film.

The earlier films will be taken from film archives, and the showing will begin with a film from 1947, called *Careers and Cradles*, which celebrates women and achievement, specifically within the home. These films will begin at noon, and will be followed at 2:30 p.m. with a similar presentation of French-language films. The Centre is located at 3585 St. Urbain Street.

Interviews with women from various foreign countries will be broadcast on March 8th on Radio Centre-Ville, 105.9 F.M., from 11 a.m. to 6 p.m., following regular

newscasts. Women from Egypt, France and Saudi-Arabia are among the speakers.

The major event of International Women's Day will be a demonstration organized by Quebec's largest trade unions, the Centrale des Syndicats Nationales, the Federation des Travailleurs du Quebec, and the Centrale des Enseigneurs du Quebec, which will be joined by womens groups. The march will begin from the Prefontaine Metro stop at 7 p.m., and will be followed by a "fete populaire" at CEGEP Maisonneuve.

On Friday March 9th, a workshop on women and immigration law will be organized by the Ateliers, at 7:30 p.m., at 4273 Drolet.

On Saturday, March 10th, the week's activities will wrap up with a day-long contact and information day planned by the Simone de Beauvoir Institute and a coffee house organized by the McGill Women's Union.

The information session, scheduled to take place in the main lounge of the Campus Centre at Loyola, will feature brief sessions by women's groups from the city, including the institute itself, the womens unions from McGill, Concordia, and Universite de Quebec a Montreal, and La Librarie des Femmes d'Ici.

The coffee house at McGill will begin at 8 p.m., in the basement lounge of the Students Union building, 3480 McTavish, and will feature women musicians, dancers, and a magician.

Courtesy Bulletin de C.S.F.



First two colleges off to good start

By JUDY HERTZMAN

The success of the year-old Mature Students Centre and Simone de Beauvoir Institute indicates a bright future for colleges at Concordia.

Directors of both colleges are pleased with the interest and response to the newly formed units, and expect an increase in enrolment next year.

"It's more successful than we expected," said Mair Verthuy, principal of the Simone de Beauvoir Institute, which deals with women's studies.

"It got off to a slow start, but picked up. Students are taking a lot more initiative."

The Institute originally expected an enrolment of about 50 students, but received over 100.

Students come from all walks of life, including single women and working mothers. Ten per cent of the students are men, a number Verthuy hopes will increase.

In addition to offering

courses, the college has brought in speakers and organized workshops, presentations, and discussion groups aimed at helping increase awareness of women's issues.

One factor which Verthuy considered an accomplishment was that the programs "brought a lot of people together", fostering continual discussion.

A problem Verthuy encountered was a lack of sufficient space. The Institute is centered at Sir George, with an annex at Loyola. Because of the overwhelming enrolment, operations at Loyola grew more than expected.

Space problems were also encountered by Barbara Opala, director for the Centre for Mature Students.

The Centre has a lounge at Sir George, and a room at Loyola available for mature students. Opala hopes the centre can get a much-needed study hall in addition to these facilities.

The Centre includes students pursuing a degree who are over 21 and have not completed CEGEP or its equivalent. The average age of the 1100 students included is between 28 and 30.

One of the services provided by the Centre is advisory work for many students who are having difficulties adjusting to a university milieu.

Often faculty members give extra time to help students with their problems.

Feedback from students to this service has been great, according to Opala.

"Many students don't know we're here to help," she said. "When they find out, they think it's very good."

In addition to the counselling services, it also offers lectures and workshops with the practical aspects of university life, such as writing exams.

Directors of both colleges are optimistic about the coming year. Over the summer, studies will be done to assess the past year and help plan for the future.

The favourable results the two colleges have received have helped the formation of three new colleges, slated to open in September.

Robert Wall, Provost of the Colleges, feels both have been "very successful", and has high hopes for the future Liberal Arts and Lonergan Colleges, and the Centre for Community and Public Affairs.

Financially, the colleges have been "operating efficiently and inexpensively," according to Wall.

"We never have enough money, but we're making do with what we have," said Wall.

Lalonde at Sir George

Women wary of promises

By KAREN McCARTHY

The growing interest in women's issues by the federal government was seen as an election ploy by the women who attended Marc Lalonde's lecture last week.

Lalonde, Minister responsible for status of women, spoke to the Simone de Beauvoir Institute about the government's new plan, "Towards Equality for Women."

He was met by women who heckled him and at one point the audience applauded one woman's comment, "it's just another election gimmick."

Achieving equality by 1985 is the main goal of the government plan. It outlines several areas which need further study and research. These areas come under the federal jurisdiction including sex-stereotyping, native and immigrant women and human rights.

However, changes are needed in labour, health and social services and programs such as family planning and child care. These come under the provincial

government. Lalonde made it clear that the federal government cannot institute policy or changes in these areas, "where provinces and territories have fundamental responsibilities they must propose action and take the lead."

The plan urges research projects be undertaken in areas such as violence against women and health promotion areas (i.e. contraceptive safety).

Lalonde outlined the purpose of the plan and spent a great deal of time giving a brief history of the improvements made by the federal government in the past decade in women's conditions.

Despite existing legislation preventing discrimination in pay and salary it still occurs. One woman told of her experiences applying for a job in the skilled labour market. She claims she was denied employment because of her sex and said, "what the government has to do in these trades is impose quotas so the companies are responsible to hire women. If you don't have

a policy, we will have a situation where women are not in skilled trades."

Lalonde pointed to the U.S.'s system of quotas as an example where quotas do not work. He said the companies and women's groups were not satisfied with the system and it is not a viable solution.

women's studies

Course for business women

By PEGGY BERKOWITZ

A new summer course on behavioural differences between men and women in corporations has gone the way of most courses of this nature: 23 women and one man have enrolled.

"We had hoped for a higher male turnout, to get both sides of the story," says Dirk Woldring, of Concordia's Department of Applied Social Science. He is co-teaching the course with Pat Pfeifer, a management consultant and professor for the Simone de Beauvoir Institute for Women's Studies.

The course will focus on the current state of women in the working world, on men's and women's career identities, and what happens in working groups under different structural conditions of male and female participation.

"The answers to some questions are straightforward" says Woldring, a sociologist with an acute interest in places of work.

For example, to the question "Are there any psychological differences which can explain the current state of women in the work force?" the answer is no.

But other problems are more complex. Many people believe that businessmen have a common career identity, but Woldring says current research is showing that men's career identities are complicated and not one of a kind.

He says things will change in the work force, but it will probably take another generation, at which time women will be working in greater numbers, and will not be such a novelty.

In Pat Pfeifer's opinion numbers, which she refers to as "critical masses," are of utmost importance. She says women can start to help one another gain important positions by networking—telling each other about job openings.

"Men have known about this team spirit thing for years," says Pfeifer.

She wants the course to make women aware that corporate structures were built by men for men.

"To make it in the business world, you have to think like a man, look like a woman, and work like a dog," was Pfeifer's summary of what it's like for a woman trying to hit top management positions.

She should know. A graduate of the faculty of Commerce and Business Administration at Sir George Williams, Pfeifer had 11 years of business experience before starting her own consulting firm four years ago.

She says it's important for women to have accounting skills, to know something about finance, economics, marketing, and quantitative methods, and that a Masters of Business Administration is a good stepping stone.

There are no full-time women faculty in the Commerce Department at Sir George, and only two

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non-tenured women teachers at Loyola, although Concordia has had several well-qualified female applicants for job openings, says Pfeifer.

She says the problem is that the faculty doesn't even recognize the problem, they're still asking, "What do women want?"

"They point to the fact that 20 per cent of the Commerce students have been female for the past 5 years. I ask, why has it been held constant?" Pfeifer questions.

The students who have registered for the course on sex behaviour in corporations come from different walks of life. Fifty per cent are mature women, some are undergraduates, some are working in the field of education, others are career planners or nurses.

"What they have in common," says Woldring, "is that they all want to have an impact on their working place."

If you have some interest in the subject but did not sign up for the

course, you're cordially invited—men and women—to an all day session on June 9 at the Applied Social Science Centre of Concordia University at 285 Bishop Street. Phone 879-7288 for more information.

LES FEMMES

PAR CATHERINE LORD

La nouvelle école des femmes

Faut-il en rire ou en pleurer? S'agit-il bêtement de «récupération»?

Qu'on en juge: la condition des femmes est maintenant une «matière» qu'on enseigne dans les universités. Elle a été consacrée champ de recherche universitaire, on en tire des cours magistraux, des séminaires de travaux pratiques et des dissertations. On décerne même, aux bons élèves en la matière, des «crédits», quand ce ne sont pas des diplômes.

Dans l'ensemble du Canada, à l'heure actuelle, 39 universités donnent des cours sur la condition féminine et cinq d'entre elles offrent ce que les anglophones appellent un «minor». À Montréal, deux universités ont mis cette nouvelle «discipline» au programme: Concordia, qui vient d'ouvrir les portes d'un «Institut Simone-de-Beauvoir» flamant neuf, et l'Université du Québec qui propose à ses étudiants d'obtenir des crédits en s'inscrivant à une dizaine de cours sur la femme, que ce soit en sciences politiques, en littérature, en théâtre, en biologie, en communications, en droit, etc. . . Le choix est plus vaste encore à l'Université Concordia qui offre plus d'une trentaine de cours allant de «La Sociologie des rôles masculins et féminins» à «La Femme et les droits de la personne», en passant par «Les femmes dans l'histoire des religions».

À première vue, l'idée que les femmes soient un sujet d'enseignement universitaire offusque. Pour qui nous prend-on? Et puis, quand on songe à l'énorme oubli dans lequel les femmes ont été laissées au cours du développement des sciences humaines, quand on se souvient du fait que l'angle invariablement adopté par les chercheurs est celui de l'Homme (avec un H majuscule ou minuscule), on se dit qu'il y a peut-être quelque chose à faire pour rétablir l'équilibre. On se dit qu'il serait peut-être intéressant de savoir, en littéra-

ture par exemple, non pas comment les écrivains masculins ont décrit ce qu'il est convenu d'appeler «l'éternel féminin», mais plutôt ce que les femmes elles-mêmes ont raconté et vécu à travers les livres qu'elles ont écrits. On se dit qu'au lieu d'étudier les grandes batailles de l'histoire, on pourrait se pencher, pour changer un peu, sur la condition économique des paysannes.

Aux États-Unis, le débat public concernant les «Women studies» est déjà largement dépassé. Ce nouveau champ univer-



ALAIN RENAULT

Mair Verthuy: de la condition féminine comme sujet d'études.

sitaire, qui s'est développé grâce aux pressions des groupes de femmes les plus engagées, issus du mouvement féministe des années 60, n'a cessé de prendre de l'ampleur. En 1973, 885 collèges et universités offraient 4 658 cours sur la condition des femmes. Au départ, certes, un tel enseignement a paru suspect: ces cours sur la femme avaient-ils bien une place parmi les très sérieuses matières universitaires? Ne confondait-on pas l'activisme politique et la science? L'application pratique de ces études, en particulier, était mise en question: où iraient les diplômés en «condition féminine»? Quels seraient les employeurs qui voudraient bien s'intéresser aux personnes détenant ce type de compétence? Quelque dix ans plus tard, ces résistances psychologiques et intellectuelles ne tiennent plus. Comme le font remarquer Mair Verthuy, Christine Allen et Allanah Furlong, trois professeurs de l'Université Concordia qui viennent de rédiger un dossier sur les «Women stu-

dies»: «En s'en tenant simplement à l'étalon constitué par le nombre de publications, la condition féminine est devenue en dix ans un champ d'études important. Les livres et les articles sur la question se multiplient et plusieurs revues multidisciplinaires de qualité ont vu le jour. Presque à chaque congrès universitaire, on assiste au dépôt d'une communication sur la question. Les librairies ont ouvert de nouvelles sections consacrées au sujet et les bibliothèques refont leurs catalogues et achètent de nouvelles collections.»

L'esprit dans lequel l'Université du Québec à Montréal et l'Université Concordia proposent leurs cours sur la condition des femmes est fort différent. Les anglophones de Montréal sont beaucoup plus militantes sur le plan du féminisme que les francophones. À l'UQAM, on s'est refusé à créer une structure chapeautant cet enseignement. C'est un comité interdisciplinaire de professeurs qui s'est donné (bénévolement) la tâche de convaincre chaque département de créer ces nouveaux cours. «Ce sont des entreprises souvent difficiles, explique-t-on, car les données sur les femmes, dans chaque discipline, sont éparpillées. Parfois les connaissances n'existent pas. La dimension «femme» devient alors une nouvelle direction de recherche au cœur même de la discipline, comme en biologie ou en géographie.» Pas question de chercher à faire acquiescer aux étudiants et aux étudiantes une conscience féministe: assimiler des connaissances, c'est une chose, faire du militantisme en est une autre», y affirme-t-on.

L'Institut Simone de Beauvoir

À Concordia, l'Institut Simone-de-Beauvoir, qui vient d'ouvrir ses portes, fonctionne comme un «college» américain. Des étudiants de toutes les disciplines s'y inscrivent en vue de compléter leur bagage de connaissances par quelques cours de culture générale sur la condition des femmes. Mais il est également prévu qu'on puisse faire de ce sujet un champ d'études spécialisées, avec diplôme à la clé. Et on va plus loin encore: l'Institut met l'accent sur les activités para-scolaires en suscitant chez ses membres la mise sur pied d'activités variées: groupes de prise de conscience féministes, atelier sur les problèmes posés par la double carrière de la femme, cours d'affirmation de soi, etc. . . «Nous voulons être en liaison avec les organisations de femmes qui existent à Montréal et au Québec, leur offrir nos services et leur demander, en échange, de nous faire profiter de leur acquis et de leur expérience. Nous ne voulons pas seulement que les gens aient accès à des données, explique Mair Verthuy, nous voulons aussi les conscientiser. S'ils suivent un cours et qu'ils ne sont pas touchés personnellement, à quoi ça sert? ■

TROISIÈME ÂGE ET CULTURE

Objectifs de ces rencontres:

- recherche d'un épanouissement personnel, d'une stimulation intellectuelle;
- formation de nouveaux réseaux de relations;
- recherche de valeurs qui permettent d'avancer en âge avec dignité et de travailler à créer un nouvel art de vivre.

Dans le cadre de ce programme, on offre aux adultes, retraités ou non, un lieu de services, de rencontres, d'éducation ou de réflexion.

Le centre **Troisième âge et culture** vient d'achever une nouvelle session d'étude qui a regroupé près de 300 membres dont une majorité de femmes. Toute personne intéressée à participer à un atelier (littérature, politique etc.) ou à des rencontres sur des problèmes variés (santé, législation etc.) au second semestre - vers la mi-mars 1979 - peut obtenir des renseignements sur ce programme en communiquant avec Madeleine Préclaire à 342-1624.

Les rencontres ont lieu

Au Collège Brébeuf
5625, Decelles, Montréal
342-1320
Autobus 51 et 129

Institut pour les études de la femme

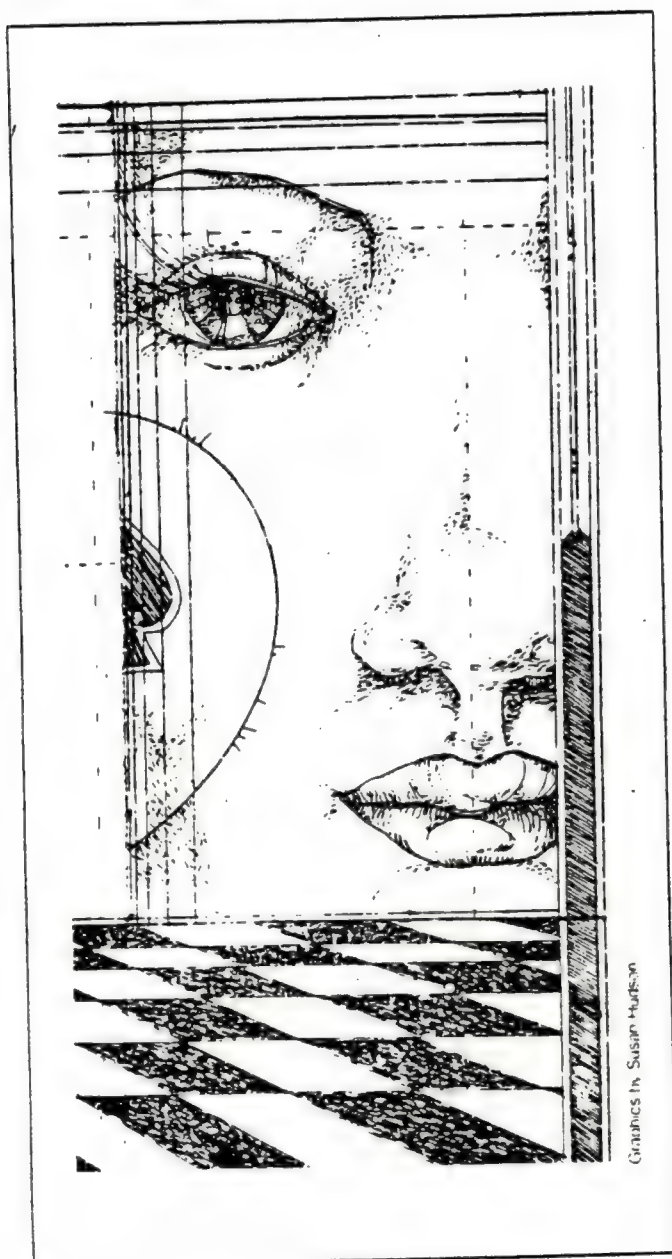
L'université Concordia de Montréal a annoncé l'ouverture, en septembre 1978, d'un Institut pour les études de la femme. Provisoirement appelé Institut Simone de Beauvoir, il tentera d'offrir un milieu qui incitera les femmes à développer leurs aptitudes personnelles, sociales et intellectuelles. Ses principaux objectifs sont de créer un climat où régnera un esprit d'entraide et d'amitié et, grâce à son programme d'études, de donner une formation intellectuelle permettant de comprendre la situation des femmes en tant qu'individus et en tant que groupe.

Tous les professeurs de l'Institut ont, pendant plusieurs années, participé à des travaux de recherche ou enseigné dans des domaines liés aux études de la femme, et ils représentent toutes les disciplines de la Faculté des Arts. Les cours dispensés seront, entre autres, Identité et Image de la femme: Attitudes historiques ou Approches contemporaines, Théorie de la discrimination, Oeuvres littéraires de femmes, et La femme, les droits de la personne et la loi.

La première directrice de l'Institut sera Madame Mair Verthuy.

Pour de plus amples renseignements, écrire à l'adresse suivante:

Institut pour les études de la femme
Université Concordia
Campus Sir George Williams
1455 ouest, boul. de Maisonneuve
Montréal (Québec)
H3G 1M8



A P P E N D I X EList of contacts made by the Documentalist -

CANADA AND THE UNITED STATES:

The Clearing House on Women's Issues, Washington D.C.
 Feminist Press, New York
 The Chapter of the National Organization of Women (NOW), New York
 The National Committee to Free Dessie Woods, Atlanta, Georgia
 Sacramento Women's Centre, California
 Women's History Research Centre, Berkeley California
 Women's Educational Equity Communications Network, Maryland
 Women's Rights Law Reporter, New Jersey
 Parents Magazine Press, New York
 Women's Media Resource Centre, Santa Monica, California
 Self Help Reporter, CUNY, New York,
 Woman Sound, Washington D.C.
 Women's Studies Program, University of Michigan
 The Advisory Council on the Status of Women, Ottawa
 The Ontario Institute for Studies in Education, Toronto
 Le Conseil du Statut de la Femme, Québec

EUROPE:

The London Women's Liberation Workshop, London, England
 Red Rag Collective, London
 Women's Struggle Notes, London
 Women in Print, Ltd., London
 Noi Donne, Rome, Italy
 Cercle des Femmes brésiliennes, Paris
 Cercle des Femmes Brasiiliennes, Vauves, France
 The Nieuwsbrief van het Feministies Socialisties Platform, Amsterdam,
 Netherlands

A P P E N D I X F

1. LIST OF FACUTLY AND STAFF MEMBERS OF THE
SIMONE DE BEAUVOIR INSTITUTE FOR WOMEN'S STUDIES

<u>NAMES</u>	<u>DEPARTMENTS</u>
Allen, Christine	Philosophy
Altschul, Susan	Political Science
Baldwin, Mary	Chemistry
Bauer, Frances	Graduate Studies
Belkin, Frances	English
Belson, Suzanne	Ombudsmen
Bennett, Joy	Library
Boswall, Alberta	Mathematics
Brand, Joyce	Education
Bruné, Audrey	English
Callan, Mary	Lacolle Centre
Chan, Kwok, B.	Applied Social Science
Charlton, David	Physics
Cherry, Karen	C.I.T.
Clark, Melissa	Sociology
Devine, Irene	D.S.
Drysdale, Susan	Sociology
Durley, Maureen	C.I.S.
Euvrard, Michel	French
Fidler, Geoffrey	Education
Fisher, Bernice	Andragogy
Fortin, Thérèse	Finance
Frankman, Pat	Modern Languages
French, Stanley	Graduate Studies
Frombach, Martha	C.I.T.
Gold, Dolores	Psychology
Glenn, Pat	Faculty Personnel
Hall, Allison	Conference Leader
Hamalian, Arpi	Education
Hamilton, Roberta	History

LIST OF FACULTY AND STAFF MEMBERS (Continued)

Henrik, Elizabeth	Psychology
Hochman, Gabriella	Library
Kroha, Lucienne	Modern Languages
Hudson, Susan	Visual Arts
Litner, Bluma	French
McDonough, Sheila	Religion
MacGregor-Smith, Judy	Simone de Beauvoir Institute
Magnan, Jane	Learning Dev. Center
Morris, Cerise	Sociology
Nelson, Sharon	English Comp.
Newman, Elaine	Biology
Nemiroff, Greta	C.I.S.
Osborne, Doreen	Guidance
Patterson, Marion	Conference Leader
Pearson, Beatrice	Ombudsmen
Pfeifer, Pat.	C.I.S.
Plamondon, Jackie	Info Offices
Raudsepp, Enn	Journalism
Rezanowich, Helen	Simone de Beauvoir Institute
Robbins, Iris	C.I.T.
Russell, Susan	Sociology
Ryan, J.J.	Theology
Saunders Oppenheim, M.	Religion
Smith, Beverly	Thursday Report
Squires, Mary Lou	Bio. Phys. Ed.
Stelcner, Morton	Economics
Tekel, Rose	C.I.S.
Tobias, Rytza	English
Valaskakis, Gail	Comm. Studies
Verthuy, Mair	French
Wagner, Norma	Fine Arts
Waters, Katherine	English
Weldon, Susan	English

A P P E N D I X F2. LIST OF EXTERNAL MEMBERS OF THE SIMONE DE BEAUVOIR INSTITUTE

Bolton, Elizabeth	Former Student, Concordia University
Furlong, Allanah	Psychologist, Douglas Hospital
Greckol, Sonia	Vanier College, Ste.Croix Campus
Hearne, Dana	York University Doctoral Student
McFarlane, Gertrude	Professor of Anthropology
Morgan, Joanne	Vanier College
Wall, Regina	Vanier College

A P P E N D I X F3. LIST OF FRIENDS OF THE SIMONE DE BEAUVOIR INSTITUTE

Anderson, Margaret	University of Guelph, Ontario
Barbera, Claudette Lasette	Montreal
Caron, Anita	Département des Sciences Religieuses, UQUAM
Crawley, J.	Montreal
Cunningham, Frances	Graduate, Concordia University
Dawson College	(Program for Women)
Dumais, Monique	Professeur des Sciences Religieuses Université du Québec à Rimouski
Fulton, Margaret	President, Mount St. Vincent University
Guerriero, Sandy	Science Program, Vanier College
Hunter, June	President, Musgrove Résumé Service
James, Linda	Vanier College
Melamed, Lanie	Dawson College, Continuing Education
McVicar, Sylvia	Montreal
Overall, Chris	Marianapolis College
Saunders, Evelyn	Montreal
Schmolka, Vicki	C.B.C.
Théroet, France	CEGEP Ahuntsic
Tyndall, Eleanor	Montreal
Stileman, Virginia	Montreal
Wiltsie, Dawn	Academic Coordinator, O'Sullivan College
Gutrav, Herta	Jewish General Community & Family Psychiat
Kroha, Lucienne	McGill University

A P P E N D I X F4. LIST OF STUDENT MEMBERS OF THE INSTITUTEStudent
Members

- 1) Abensur, Elizabeth
- 2) Alem de Jesus, Julia
- 3) Asmundson, Carol
- 4) Assaf, Jeannette
- 5) Babayeju, Funmi
- 6) Bachelder, Tom
- 7) Barber, John
- 8) Beauvais, Beverly Ann
- 9) Beirne, Tina
- 10) Brouillette, Céline
- 11) Burns, Phyllis
- 12) Cabana, Rosanne
- 13) Chartier, Jacqueline
- 14) Chartrand, Simone
- 15) Chevalier-Vanderleck, Virginia
- 16) Choquette, Danielle
- 17) Clarke, Sharon
- 18) Clarkson, Susan
- 19) Code, Phyllis
- 20) Comte, Diane
- 21) Crossman, Helen
- 22) Deckelbaum, Joan
- 23) DeLuca, Anna
- 24) Diovisalvi, Mary
- 25) Ditcham, Joann
- 26) Donahue, Mary
- 27) Dugas, Helene
- 28) Duranleau, Margaret
- 29) Earley, Nancy
- 30) Edwards, Gail

LIST OF STUDENT MEMBERS (Continued)

- 31) Ericksson, Geneviève
- 32) Fitz-Moris, Sharon
- 33) Francis, Gloria
- 34) Gregory Carolyn
- 35) Geoffrion, Diane
- 36) Geoffroy, Bernice
- 37) Goldstein, Tara
- 38) Gordon, Debbie
- 39) Grossman, Cheryl
- 40) Hartglas, Lorraine
- 41) Harvey, Kathryn
- 42) Heimlich, Sheila
- 43) Hextall, Debbie
- 44) Higgins-Laudi, Joanne
- 45) Hince, Carole
- 46) Israel, Gissa
- 47) Johnston, Wendy
- 48) Kumps, Dolores
- 49) Kwao, Happy
- 50) Lalumière, Donna
- 51) Lamb, Rosemary
- 52) Lancaster, J.E.
- 53) Leclaire, Ginette
- 54) Leroux, Mireille
- 55) Levinson, Sara
- 56) Lequin-Jacel, Lucie
- 57) Liberman, Blanche
- 58) Logie, Eileen
- 59) Lyng, Antonina
- 60) Lynch, Karen
- 61) MacLean, Mona
- 62) Maranda, Jeanne
- 63) Mareello, Lisa
- 64) Mewhort, Rose
- 65) Miller, Diane
- 66) Moore, Geneviève

A P P E N D I X FLIST OF STUDENT MEMBERS (Continued)

- 67) Morel, Line
- 68) Munroe, Lynne
- 69) Murat, Marie-Françoise
- 70) Murray, Thérèse
- 71) Oda, Shawna
- 72) Palmer, Myra
- 73) Paterson, Deborah
- 74) Pennie, Joan
- 75) Pile, Stephanie
- 76) Poku, Margaret-Mary
- 77) Reeves, Suzanne
- 78) Remillard, Marcella
- 79) Roy, Monique
- 80) Saucier, Jean Robert
- 81) Sauvey, Mary
- 82) Segal, Sheila
- 83) Sheiner, Jackie
- 84) Silver, Eleanor
- 84) Stephens, Elizabeth
- 85) Tanner, Ella
- 86) Teodori, Eleanor
- 87) Thibodeau, Annette
- 88) Thibodeau, Céline
- 89) Thivierge, Diane
- 90) Tie Ten Quee, Joanna
- 91) Tolchinsky, Ivy
- 92) Tom, Molly
- 93) Tourigny, Sylvie
- 94) Toutant, Adèle
- 95) Tsikopoulos, Marie
- 96) Ugrina, Josie
- 97) Williams, Winona
- 98) Willoughby, Patricia
- 99) Winnifred, Henry
- 100) Wright, Margaret
- 101) Youster, Gail
- 102) Zatemba, Patricia

A P P E N D I X FLIST OF STUDENT MEMBERS (continued)

- 103) Leal-Penaloza, Gabriel
- 104) Ravel, Uri
- 105) Schaefer, Karen
- 106) Crombie, Gail
- 107) Berger, Halina
- 108) Desjarlais, Manon
- 109) Gruber, Rita

LIST OF GRADUATING STUDENTS - June 1979

- 110) Bolton, Barbara
- 111) Rabin, Kapri
- 112) Davignon, Alan
- 113) Sullivan, Maureen
- 114) Lambden, Maryclare
- 115) Scott, Howard

A P P E N D I X GSPEAKERS AND ACTIVITIES SPONSORED BY THE EDUCATIONAL CLIMATE COMMITTEESpeakers &
Activities

1. Susan Altschul's attendance at Women and the Law Conference
2. Shirley Raphael - cf. p. 45
3. Pierce St. Group - cf. p. 49
4. Professor Audrey Bruné: Dialogues in Depth - cf. p. 33
5. Edith Seashore - cf. p. 48
6. Nancy White - cf. p. 49
7. Terre des Femmes - cf. p. 37
8. Madeleine Parent - cf. p. 48
9. The Honourable Marc Lalonde - cf. p. 40
10. Mary Daly - cf. p. 41
11. Greta Nemiroff's Creative Writing Group - cf. p. 50
12. Robbins Rhythmics - cf. p. 49
13. Wen-Do Course - cf. p. 50
14. Demystifying Math Workshop - cf. p. 50

A P P E N D I X HWomen's Studies - Library Open House - Follow-up Report.1. Attendance statistics:

<u>date</u>	<u>time</u>	<u>number</u>
Tues. Oct.17	2-5pm	18
Tues. Oct.17	5-9pm	17
Wed. Oct.18	11-1pm	21
Wed. Oct.18	1-3pm	5
Total		61

2. Films and Videos:

Tuesday, October 17

number of viewers

The Housewife	5
Women on the March	8
Women Wait	5
Mrs. Warren's Profession	6
Women's Institute	0
Eskimo Artist	0
In Search of Medea	0
Ballerina - not available	
Hedda Gabler	6

Wednesday, October 18

Sarah	0
Ladies of the Corridor	7
Women on the March	0

A P P E N D I X H (Continued)

3. Hand-outs which were made available.

Women's Studies - Selected Reference Sources (Norris Library)

Women's Studies - Selected Reference Sources (Vanier Library)

Women - Information in the Government Publications Room
(Norris Library)

Women: a Bibliography of Multi-Media Materials (Norris Library,
Non-Print Collection)

On-Line Computerized Information Service

4. Computerized Reference Demonstration.

The portable terminal attracted some attention. A number of students and faculty came specifically to see a demonstration and to obtain information.

Comments:

It seems that the films and videos attracted attention. A number of people appeared at a particular time in order to see a scheduled film or video as well as to see the display and discuss research tools. Those who attended the Open House tended to stay for quite a while (ie. a couple of hours).

An "outreach" program will follow up this effort. The Simone de Beauvoir Institute has requested that the posters and some of the displayed samples of research tools etc. be exhibited in their centres. This will probably occur in January.

Schedule of Films, Videotapes and Computerized Reference System Demonstrations.

Tuesday, October 17th

- 2:30 The Housewife, 1975. video
A study of a day in the life of a housewife, described without words.
The film makes no judgements; col.; 7 min.
- 2:30 Women on the March. 1958. film
A film record of the suffragette movement beginning in Britain. Part I deals with the fight for the franchise until World War I. Part II focuses on the status of women since World War I to 1958;
B & W ; 30 min. each part.
- 2:45 Women Want... 1975. video
The film looks at the socio-cultural, political, legal and business status of Canadian women. It is a film that demands the liberation of both sexes; col.; 28 min.
- 3:00 Mrs. Warren's Profession. video.
Written by George Bernard Shaw; Introduction by Prof. Don Lawrence;
B & W ; 140 min.
- 4:00 Women's Institute. 1962. film. B & W ; 13 min.
A simple factual explanation of the voluntary services carried out through the 8000 Women's Institutes in rural areas of Britain.
- 4:00 Computerized Reference demonstration.
- 4:30 Eskimo Artist - Kenojuak. 1964. film.
The film shows how the artist, who is also a wife and mother, transfer her drawings from stone to print; col.; 20 min.
- 5:00 In Search of Medea; the Art of Sylvia Lefkovitz. 1966 film.
A Canadian sculptress and painter was filmed in Greece where she found the inspiration for the sculpture representing Medea of Euripedes play. The "lost wax" process is demonstrated. col.; 15 min.

A P P E N D I X I

OFFICERS AND TUTORS OF THE SIMONE DE BEAUVOIR INSTITUTE, 1978-79

Principal

Mair VERTHUY, Associate Professor, French

Associate Principals

Sheila McDONOUGH, Professor, Religion

Katherine WATERS, Associate Professor, English

Tutors

Christine ALLEN, Associate Professor, Philosophy

Mary BALDWIN, Assistant Professor, Chemistry

Roslyn BELKIN, Associate Professor, English

Maureen DURLEY, Part-time Faculty, Interdisciplinary Studies

Stanley FRENCH, Professor, Philosophy

Elizabeth HENRIK, Assistant Professor, Psychology

Bluma LITNER, Part-time Faculty, French

Greta NEMIROFF, Part-time Faculty, Interdisciplinary Studies

Patricia PFEIFER, Part-time Faculty, Interdisciplinary Studies

Morton STELCNER, Associate Professor, Economics

Lynne SWANICK, Senior Reference Librarian

Rytsa TOBIAS, Professor, English

- 5:30 Ballerina. 1963. film.
A film about the Canadian dancer Margaret Mercier. B & W ; 28 min.
- 7:00 Hedda Gabler, video
Written by Henrick Ibsen. Starring Janet Suzman, Ian McKellen,
Tom Bell, Jane Asher. col.; 120 min.
- 8:30 Computerized Reference demonstration

Wednesday, October 18th

- 11:00 Sarah. video.
CBC drama special of the career of Sarah Bernhart; col.; 90 min.
- 12:00 Computerized Reference demonstration
- 1:00 Ladies of the Corridor. video
Written by Dorothy Parker; starring Cloris Leachman, Mike Farrell,
Elaine Giftos, Jane Wyatt. col.; 100 min.
- 2:00 Women on the March. 1958. film
See Tuesday schedule for a description
- 2:00 Computerized Reference Demonstration.

Films and videos were made available through the courtesy of the Audio Visual Department, SGW campus.